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THE CHRISTOLOGY OF THE SPIRITUAL EXERCISES OF ST. IGNATIUS LOYOLA IN THE LIGHT OF ST. PAUL

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by
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Washington, D. C.
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The Christology of the Spiritual Exercises of
St. Ignatius Loyola in the Light of St. Paul

Dedicated to

Reverend Philip J. Donnelly, S.J.

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INTRODUCTION

For four centuries the Spiritual Exercises[1] of St. Ignatius have been an effective and approved programme of Christian spiritual reformation and perfection. The praise and endorsement of popes and spiritual writers, from the first approbation of Paul III to that of Pius XII, attest to this effectiveness. In our day, however, some dissatisfaction, at least with the presentation of the Spiritual Exercises, is being expressed. This dissatisfaction is worth noting because it does not originate from those who might be hostile to the spirituality of the Exercises or from those who might be unfamiliar with the meaning and purpose of the Exercises, but from those who are favorably disposed to and familiar with the Exercises, members of the Society of Jesus.

By the time a young Jesuit has completed the course of training in the Society he has undergone the regime of the Spiritual Exercises fifteen times. Twice he has spent a period of thirty days in a Long Retreat. Every year he makes a retreat of eight days following the Spiritual Exercises under the direction of a fellow Jesuit who is familiar with the meaning and aims of the Exercises.

Recent institutes and seminars on the Exercises held in the

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[1] The Spiritual Exercises of Saint Ignatius, trans. Louis J. Puhl, S.J. (Westminster, Md.: Newman Press, 1951). Throughout this essay the above text will be employed in all quotations and references. The term Spiritual Exercises or the Exercises will refer to the entire Ignatian composition as a single unit. The individual or particular meditations will be referred to as exercise or exercises.

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United States by Jesuits, however, have indicated less than complete satisfaction with these retreats. A survey conducted by Jesuit priests in their Tertian year points out the lessening effectiveness and relevance of the Spiritual Exercises in our day. Over five-hundred Jesuits at different stages of their training were consulted, and in many instances, the survey claims, the presentation of the Exercises does not reach and has not spoken to the Jesuit audience whose spiritual formation is built on them.[2]

One of the important areas of discussion in this survey is the need for a dogmatic orientation of the Exercises. According to the results, 54 per cent of the Jesuits polled felt that the Foundation and First Week of the Exercises, matter dealing with the fundamental truths of Christian life and the fact of sin, were often presented from the viewpoint of natural philosophy. In addition, 94 per cent felt that the presentation of this matter would be more effective if based on revelation, e.g., the gift of Trinitarian life or the Redemption. The sharp increase between 54 per cent and 94 per cent is accounted for by the fact that the scholastics studying theology and the Tertian fathers had been exposed to dogmatic theology, an advantage the younger members had not yet experienced.

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[2] The information for this private survey was gathered from three Eastern Provinces of the Society of Jesus, New York, Maryland, and New England. The members questioned were at different stages of their course of studies for the priesthood and their opinions were classified in this final report.

Concerning the overall effect of the Exercises, 70 per cent answered that of the Four Weeks of the Exercises, the one developed with least satisfaction was the Fourth Week, dealing with the Resurrection and risen life of Christ. These responses indicate that a greater interest in the dogmatic foundations and doctrinal truths basic to the Exercises is being manifested. They also point out that the members of the Society are in accord with the current trend throughout the Church toward a deeper intellectual basis, a more dogmatic and objective approach, to the spiritual life.[3]

A statement of the current Jesuit General underscores this need throughout the spiritual formation of the Jesuits. In a private response to the Society, Father General notes the need of a more mature programme of spiritual training, and of "a more solid dogmatic basis of the spiritual life."

Our essay, "The Christology of the Spiritual Exercises in the Light of St. Paul," is an attempt to indicate one area of theology that can and should be utilized as one important "solid dogmatic basis" of the spirituality of the Exercises. This area is that of the Christological dogmas. They are essential and fundamental to the understanding, interpretation and presentation of the Spiritual Exercises.

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[3] Eugene Masure, "Trends in Contemporary Spirituality in France," Some Schools of Catholic Spirituality, ed. Jean Gautier, trans. Kathryn Sullivan, R.S.C.J. (Belgium: Desclee Co., 1959), pp. 347-375; Joseph Folliet, "Spirituality of Contemporary Catholicism," World Catholicism To-day (Westminster, Md.: Newman Press, 1961), pp. 131-168; R. W. Gleason, S.J., "Old and New Orientations," Christ and the Christian (New York: Sheed and Ward, 1959), pp. 9-12; F. Vandenbroucke, O.S.B., "Le Divorce entre Theologie et Mystique," Nouvelle Revue Theologique, LXXII (1950), 373-389; E. H. Schillebeeckx, O.P., "The Origins and Tendencies of Contemporary Religious Sensibility," Life of the Spirit, XIV (1959), 31-35; F. X. Durrwell, C.SS.R., In the Redeeming Christ - Toward a Theology of Spirituality, trans. Rosemary Sheed (New York: Sheed and Ward, 1963).

It is not an exaggeration to say that Christ is the essential focus of the Exercises; therefore, the Christology of the Exercises is an apt subject for implementing a more dogmatic approach in their presentation. Agreement is unanimous among modern commentators on the Exercises, Hugo Rahner, De Guibert, Iparraguirre, Calveras, that the person of Christ is central to the entire plan of the Exercises as He is central in the life and spirituality of Ignatius himself.[4]

While Christ is the focus of the entire framework of the Exercises, it was not Ignatius' purpose in composing them to present a developed Christology, or a treatise on Catholic doctrine, or a synthesis of dogmatic theology. His basic insights concerning the Exercises came when he was still a Catholic layman, before he studied theology and before his ordination to the priesthood. We hope to show that the Spiritual Exercises are not designed to be a complete theological exposition. Rather, the book is a blueprint, a broad outline or sketch, that the director of a retreat is expected to understand and accommodate to his particular audience. The book is primarily a manual of directions and suggestions to the director, a recipe that he is to make palatable for the Christian undertaking the Exercises. Though basic Catholic dogmas are often not explicitly developed, they must form the substance and matrix of the presentation of the Exercises if the Exercises are to be truly Christian and truly Catholic.

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[4] Hugo Rahner, S.J., The Spirituality of St. Ignatius Loyola, trans. Francis J. Smith, S.J. (Westminster, Md.: Newman Press, 1953), pp. 109-112; Joseph De Guibert, S.J., La Spiritualite de la Compagnie de Jesus (Roma: Institutum Historicum Societatis Jesu, 1953), pp. 120-125 and 572-573; Jose Calveras, S.J., The Harvest Field of the Spiritual Exercises, trans. H. Gense, S.J. (Bombay: St. Xavier's College, 1949), pp. 164-168; Ignacio Iparraguirre, S.J., A Key to the Study of the Spiritual Exercises, trans. J. Chianese, S.J. (Calcutta: Hibernian Press, 1955), pp. 52-55.

We will attempt to examine the Exercises in the light of St. Paul. We choose to express the Christology of the Exercises in the inspired words of Paul for the following reasons: 1) Ignatius' focus is on Christ crucified and victorious, the same focus as that of Paul;[5] 2) the Ignatian orientation is toward apostolic service, the same orientation as Paul, "the servant of Jesus Christ";[6] 3) Ignatius' emphasis is on devotion to and imitation of Christ, an emphasis also found in the Epistles;[7] 4) the major themes of the Exercises, including the recognition of God's initiative, the destruction caused by sin, the redemption of the world through Christ, and the recapitulation of all things in Christ are major Pauline themes.[8]

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[5] F. X. Durrwell, C.SS.R., The Resurrection, trans. Rosemary Sheed (New York: Sheed and Ward, 1960), pp. 23-27 and passim; Fernand Prat, S.J., The Theology of St. Paul, trans. John L. Stoddard (London: Burns Oates and Washbourne, Ltd., 1942), II, pp. 19-21 and passim.

[6] Ibid.; Francois Amiot, The Key Concepts of St. Paul, trans. John Dingle (New York: Herder and Herder, 1962), pp. 30-32, 210, 216 and passim.

[7] Ibid.; L. Cerfaux, Christ in the Theology of St. Paul, trans. Geoffrey Webb and Adrian Walker (New York: Herder and Herder, 1959), pp. 182-183, 172-179 and passim.

Moreover, these themes of the Exercises are given the dogmatic supernatural orientation that is the prime purpose of our essay in the context of the theology of Paul. A true insight into the relation between Christ and the Christian can be gained from the essential Pauline doctrine of our incorporation in Christ.[9] The Spiritual Exercises do not explicitly develop this theme of the Christian's incorporation in Christ; however, we propose to show its implicit presence and the essential value of this doctrine for a more explicitly supernatural presentation of the dominant Ignatian themes.

We hope to show in this essay that the very phases of the Exercises that are likely to be presented or are accused of being presented in a less than satisfactory manner are vital centers in Paul's doctrine. We mentioned these areas of the Foundation, Sin as presented in the First Week, and the Resurrection as presented in the Fourth Week as calling for a development that is supernatural and dogmatic. We will show that for Ignatius these themes are supernatural and should be presented in a supernatural context. It is Paul, as we shall see, who presents the supernatural basis of Christian life as man's elevation to the supernatural order. More important, his treatment of sin and his teaching concerning the Resurrection provide exactly the dogmatic orientation and emphasis that may be absent from much of the current presentation of the Exercises.

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[8] Prat, op. cit., p. 21; Amiot, op. cit., pp. 120-142, 190-192.

[9] Durrwell, op. cit., pp. 209-212; Cerfaux, op. cit., pp. 495, 316-343.

Because the supernatural and dogmatic orientation is developed so forcefully in Paul, we seek to express the Ignatian synthesis in Pauline terms. The emphasis of the Spiritual Exercises is not always that of Paul, and Paul's teaching goes beyond the scope of the Exercises; yet, the treatment and emphasis of Paul serve to substantiate and motivate the Ignatian emphasis on the service and imitation of Christ.[10]

In the First Chapter we will maintain that the Spiritual Exercises are an expression of Ignatius' own experience; the primary source of the Spiritual Exercises is the supernatural transformation of Ignatius. The doctrine and purpose of the Exercises cannot be understood apart from the personal circumstances of Ignatius' supernatural transformation. Therefore in this chapter we will consider the historical background as well as the natural and supernatural events in Ignatius' own life that led to the creation and composition of the Spiritual Exercises.

In the Second Chapter we will first consider the general structure, the goals and the purpose of the entire Spiritual Exercises as these are expressed by Ignatius. Then, in particular, we will consider the First Principle and Foundation as the essential and primary consideration of the Exercises. We intend to show specifically that the doctrine of the

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[10] De Guibert, op. cit., pp. 591-595, 126-127, 572-573.

Foundation is supernatural and Christocentric. Finally we intend to express the content of the Foundation in the language and doctrine of St. Paul.

In the Third Chapter we intend to consider the First Week of the Spiritual Exercises, and specifically from the viewpoint of the centrality of Christ in the Ignatian concept of sin. Then we will consider the centrality of Christ in the Pauline concept of sin. The purpose of this chapter is to show the essential dogmatic truths of sin and redemption in the language and doctrine of St. Paul.

In Chapter IV we will treat the major exercises of the Second Week, concentrating on the role of Christ as He is presented in the contemplations of the Kingdom and the Two Standards. Because of the emphasis given by Ignatius to the spiritual programme of imitation of Christ, we will consider its supernatural meaning in some detail. Then we will investigate these themes as they are developed by St. Paul.

In Chapter V we will treat the Third and Fourth Weeks of the Spiritual Exercises to see the Ignatian treatment of the crucified and risen Christ. The final exercise, Contemplatio ad Amorem, will be investigated as the summary of the entire Spiritual Exercises. Finally, we will consider Paul's major interest in treating the Crucifixion and Resurrection as the source of supernatural life in Christ.

CHAPTER I

EUROPE AND IGNATIUS: 1491-1524

1. A New Era

In the year 1524, Ignatius Loyola returned from the Holy Land where he had gone on a pilgrimage of devotion to the scenes sanctified by the earthly life of the Son of God. Ignatius was 33 years old.[1] Before and during the years of his formation as a servant of Christ a new age of the world was coming into being, and some of the most famous, infamous, and romantic figures in the history of mankind had made and were continuing to make their influence felt in the century that would reshape civilization. The sixteenth century witnessed the fruition of two important roots of Western culture, the Renaissance and the Reformation--two cycles of history that would usher in our Modern World, the world of Humanism, of which man is the center.

Looking backward to a previous era, we see that the Middle Ages with its two strongest institutions, the Holy Roman Empire and the Papacy, was at an end. Looking forward we see that the era of Modern Man with its two violent catalysts, Naturalism and Protestantism, was already in progress.[2]

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[1] James Brodrick, S.J., Saint Ignatius Loyola, The Pilgrim Years (New York: Farrar, Straus and Cudahy, 1956), p. 25: "No trace of the birth or baptismal certificate of St. Ignatius has ever come to light . . . ;" the principal witness for the year of his birth was his nurse, Marie de Gavin, still living in 1556 when Ignatius died.

[2] Charles Oman, The Sixteenth Century (New York: E. P. Dutton and Co., 1937), pp. 1-30.

The intention here is not so much to evaluate the underlying causes of these crucial movements, but rather to describe the Europe that faced Ignatius on his return from the East, the Europe that had helped him and would now challenge him.

In every major area of human life the key word was change. In the realm of politics, religion, commerce, philosophy, the arts and literature a new view of life was more or less disrupting and reorienting man's view of himself and the world. This world rather than the next was becoming more and more the focus of man's attention.[3] The natural rather than the supernatural order was the norm of man's values.[4] The individual and his self-expression was now the goal of man, when the goal had been the institution and its survival. Most central, the purpose of man's striving was the winning and expression of freedom rather than the recognition and preservation of authority.[5] In every area of human endeavor, allegiance was toward the spontaneity of the new instead of incorporation into the canon of the old.

Man, not God, is the measure of all things. His goal is to be and to express the power and beauty of the human spirit. In the arts, the developing sciences, literature, territorial conquest, national monarchy and private morals man must be allowed to become, to exert his entire potentiality, to be honest and public and real in expressing the strongest gifts and urges that his nature presents to him. Anything that would challenge the fullest exploitation of his natural gifts is to be dismissed or discarded. Fullness of expression, ripeness and fruitfulness, the joy and exhilaration of life now was the prize sought by men who felt the human spirit had been too long stunted by outside authority.[6]

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[3] Friedrich Richter, Martin Luther and Ignatius Loyola, trans. Leonard F. Zwinger (Westminster, Md.: Newman Press, 1960), pp. 8-20.

[4] Ibid., p. 9.

[5] Ibid., p. 15: "More striking than anything considered so far is the change in the concept of man himself. During the Middle Ages the greatness of a human being lay in his relationship to God. Now, however, man becomes autonomous."

Columbus discovered America the year after Ignatius was born. Before the pilgrim's return from Jerusalem John Cabot had sailed to Labrador and Newfoundland and the Straits of Magellan had been passed in a voyage around the world.[7] Michaelangelo, Raphael, and Cellini were his contemporaries. Henry VIII of England was born the same year as Ignatius, Martin Luther was eight years older and John Calvin was eighteen years younger. Rabelais, Erasmus and Thomas More wrote during Ignatius' youth.[8] Alexander VI,

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[6] Crane Brinton, Ideas and Men (2d ed. rev.; Englewood Cliffs: Prentice Hall, 1960), pp. 204-207; 210-212 and 217-220.

[7] Dr. Rafael Altamira, "Spain, 1412-1516," Cambridge Medieval History (New York: Macmillan Co., 1936), VIII, pp. 480-501.

[8] Henry Lucas, Renaissance and Reformation (New York: Harper and Bros., 1934), especially: Erasmus, the greatest of the Humanist scholars (1466-1536) translated the New Testament in 1516, **ibid.**, pp. 423-428; Rabelais, the Renaissance figure of French literature (1494-1553), wrote Gargantua in 1532, **ibid.**, pp. 428-432; Sir Thomas More, the outstanding English Humanist (1478-1535), wrote his Utopia in 1516, ibid., pp. 435-436.

Rodgigo Borgia, became pope in 1492, Savanorola was burned in Florence in 1498, and Julius II, Julian della Rovere, became Roman Pontiff in 1503.[9]

During the Middle Ages men had been guided, inspired and restrained by the Catholic Church. This authority looked primarily toward the next life rather than at this one. She had been the custodian of education, learning, art, morals and faith, and in spite of the tension that in many eras had existed between pope and emperor the Church had remained the final court of appeal and seat of authority. Unfortunately, the Church in her human ministers did not always remain worthy or capable of the role entrusted to her by Christ. As the spirit of this new age, personified in the Renaissance and Humanism, transformed the lives of laymen, it also spread throughout the hierarchy of the Church and the highest authority itself, the papacy.[10]

It was this worldly corruption of the Church which gave to the reformers the occasion and the partial grounds for their eventual revolt. In their eyes the Church had forfeited her claims. She was no longer the Kingdom of Christ in this world and the pope was no longer the shepherd of Christ's flock. Instead, the pontiff was portrayed as anti-Christ who had failed in his authoritative task of presenting the message and person of Christ to the world.[11] If he failed, then his authority failed. The humanity of the "New Man" that for centuries had been formed and dominated by a supernatural faith, by an authority that promised eternal happiness to those who obeyed and threatened eternal damnation to those who refused, that humanity now claimed the old authority was out of date, hypocritical and useless to the lusty and imaginative being that was Man.[12]

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[9] Ludwig Pastor, The History of the Popes, ed. Frederick Antrobus (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1923), VI, pp. 3-54, 211-232. These two pontiffs are mentioned as outstanding examples of Renaissance churchmen. Of Julius II Pastor says: "The impression produced on his contemporaries by this mighty scion of the Renaissance is summarized by them in the Italian word, 'terrible,' which could only be rendered in English by a string of adjectives. Julius II applied this term himself to Michaelangelo, but it suits the Pope quite as well as the painter. Both were extraordinary men, and such as no other age has produced." Ibid., p. 214.

[10] Ibid., pp. 131-141 and 436-454. Cf. also Paul Dudon, S.J., Saint Ignatius Loyola, trans. William J. Young, S.J. (Milwaukee: Bruce Publishing Co., 1949), pp. 1-9.

It was true, too, that this authority had failed, at least in its exercise. The laws of the Church, divine and ecclesiastical, were the laws that the Churchmen themselves freely violated and ignored.[13] This contradiction was especially true of many of the highest leaders. Nor was their contempt for the divine ordinances of sanctity of life, temperance, and responsibility to be atoned for in a spirit of penitence and contrition, but was to be flaunted and enthroned as a model and patron of human enthusiasm, the enthusiasm of the Renaissance, the assertion of the independence, exuberance and freshness of the human spirit.[14]

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[11] Pastor, op. cit., ed. Ralph Kerr (London: Kegan Paul, Trench, Trubner & Co., Ltd., 1950), VII, pp. 291-315. Cf. also Fernand Mourret, S.S., A History of the Catholic Church, trans. Newton Thompson (St. Louis: B. Herder, 1930), V, pp. 325-347.

[12] Pastor, op. cit., VII, p. 307: "Together with the dissatisfaction with the clergy, there grew up a deep seated and often bitter hostility to the Pope and the Roman Curia. The spirit of opposition showed itself not only among the princes and higher classes, but was strongest of all among the clergy of both higher and lower rank. In this lay the greatest danger for the papacy." Also, cf. Ibid., p. 235: "When we look at the condition of things connected with the Church in Germany at the close of the Middle Ages, we can see that, even if by no means helpless, it was such as to cry out for reform. It is true that the Church stood firm with strong vitality; it is true that faith and piety waxed strong among the masses of people in spite of the excesses in the lives of both secular and regular clergy. Nevertheless there existed smouldering elements, the letting loose of which was bound to lead to a catastrophe."

So was to arise the crux of the whole upheaval that would shatter the unity of Christianity: the power of authority. Is the conscience of man in the final analysis to be formed by subjective criteria or by an objective order? Is the ultimate tribunal of man's faith to be his own interpretation of God and reality, or is it to be the objective authority of God revealed in Christ and his divinely established Church? The two chief proponents of each view of man live during this era, Martin Luther of Germany and Ignatius Loyola of Spain.[15]

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[13] Oman, op. cit., pp. 24-25 and 30-32.

[14] "Though there were always honourable exceptions to the prevailing decadence, still the purely secular element increased steadily among the Bishops, who devoted their large incomes to the holding of luxurious courts, and in taking part in the quarrels and feuds of their families. . . . On the eve of the revolt from the Church, many were the complaints made by earnest and upright Catholics against the worldliness of the Episcopate." Pastor, op. cit., VII, p. 294; cf. also pp. 297 and 300.

[15] Richter, op. cit. The theme of this study is the position that Luther and Ignatius are classic representations of the two opposing currents of the sixteenth century.

It is in a Germany of unrest and tension that Luther grows to manhood, and these qualities are to be imprinted in his character throughout his life.[16] Germany had been in intellectual and political ferment, anxious for sweeping reforms and change.[17] The national and philosophical unity of the German peoples was precarious and shifting because of the infiltration of the Renaissance and Humanistic spirit from Italy. Spain, on the other hand, was an empire that stretched into Europe and across the seas to the new world. She had traditionally remained faithful to Rome and in spite of undeniable corruption in Spanish life, she was essentially rooted in Catholicism and in her allegiance to the Church. More conservaive and less introspective than their German contemporaries, the Spanish people retained a supernatural orientation that was firmly rooted in the tradition and divine authority of the Church.[18] Spain is the only European country in which the principles of the Renaissance and the Reformation never received a foothold.[19]

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[16] Mourret, op. cit., pp. 309-325. Richter's treatment of Luther is more ecumenical in tone and emphasis than Mourret's but even in Richter the personal unrest and anguish of Luther's soul is dominant in forming his future life.

[17] Pastor, op. cit., VII, pp. 293, 294, 299, 310 and 311. Among the causes of unrest in Germany, Pastor lists: the enormous wealth of the Church, the monopoly of cathedral benefices by the nobility,. lack of moral or theological fitness among religious vocations, the stressing of conciliar authority above the Papacy, nationalism and hatred of Italian dominance in the Church, and political, legal and social abuses in the Empire.

[18] Richter, op. cit., p. 5.

[19] Ibid.

Luther and Loyola can be presented as the spokesmen of two opposing worlds, of two concepts of faith. Each is destined to be the focal point of the attitudes formed in the new age of man. Luther is the center of destruction and re-creation, Ignatius, the center of fidelity and restoration. Both men are to a large extent the product of their environment and their times, both undergo a conversion, and for both, the supreme realities are God and the human soul of man.[20] The difference between the conversions of Martin Luther and Ignatius is that Luther struggled to find God. His struggle was a quest for faith and salvation.[21] He did not feel at peace or at ease in his attainment of God and the assurance of His love, so he was driven to seek this possession within himself. This was not true of Ignatius. For him it was not a struggle for faith, he did not torture himself with the truths of justification, regeneration, or redemption. His problems were not speculative or psychological or theological, they were rather the battles of a naturally self-centered and vain man[22] who was overwhelmed by the reality of God and of God's plan to redeem the whole world through Christ and His Church. Ignatius' agony was not that of an introspective doubting soul, but of a soul filled with desire, strength, and enthusiasm whose energies were challenged by a vision that was more overwhelming and meaningful than any previous quest of his life had been--the vision of Christ and His Church.[23] Luther's life was primarily a struggle to find Christ within himself, Ignatius' life was primarily a dedication to Christ's Church and her leader, the pope.

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[20] Ibid., pp. 19-20.

[21] Mourrat, op. cit., pp. 318-319 and Brinton, op. cit., pp. 242-243.

[22] St. Ignatius' Own Story: As Told to Luis Gonzalez de Camara, trans. William J. Young, S.J. (Chicago: Henry Regnery Co., 1956), pp. 7-8 and Richter, op. cit., pp. 55-58.

The Catholic sovereigns of Spain, Ferdinand and Isabella, had achieved the unity of Spain in the North (1474-1479), Navarre had been conquered (1512), and Naples annexed to the kingdom. The discovery of America (1492) and the expulsion of the Moors from Granada (1491) promised the spread of a monarchy animated by a spirit of religion which penetrated its laws and ruled its civilization.[24] Unfortunately, the ignorance of the masses of the people, the luxury and laxity of the monasteries, the unworthiness of many prelates, and the widespread lust for the treasures of the new world showed that Spain, though in less danger from false teachings than other countries in Europe, was afflicted with a moral climate in a comparable state of decay.[25]

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[23] Hugo Rahner, S.J., The Spirituality of St. Ignatius Loyola, trans. Francis J. Smith, S.J. (Westminster, Md.: Newman Press, 1953), pp. vi-vii. According to Rahner's treatment, the whole of Ignatian spirituality can be summed up under "service in the Church." "The essential illimitability of the love driven on by the 'more' is restricted by the ideal of service in the visible Church militant. This immeasurable love had to prove its genuine Catholicity by the measure, so to speak, of the flesh and blood of Christ's Mystical Body. In this way, boundless love becomes for Ignatius 'discreet love,' to make use of one of Ignatius' key words. Every grace must be measured by the law of the Church; every love by the spirit of obedience; every spirit by the Mystical Body of Christ, our Lord." Ibid., p. xiii.

[24] Dudon, op. cit., p. 7.

[25] Ibid.

2. Ignatius' Early Career

At the castle of Loyola in the autumn of 1491 Inigo Lopez was born.[26] His father, Don Beltran, had continued the tradition of the house of Loyola in his faithful service to the king and this was to be the greatest legacy left to his youngest son and tenth child.[27] The wills of the Loyolas and the local court records show a devotion to the Catholic faith and their patronage and protection of the several rustic shrines and hermitages in the area.[28] Though Ignatius was exposed to a family tradition of devotion to the king and to the Church, his formal education was rudimentary since he learned only to read and write. Nor is it claimed that he grew up in an atmosphere of sanctity or dedication to learning. He received the tonsure while young since his father was hopeful of a possible clerical position for him, but this action was only a formality that Ignatius blithely ignored until he fell into trouble with the law of his country and his clerical state appeared as a means of avoiding a prison sentence.[29] Dudon sums up the early years of Ignatius:

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[26] Brodrick, op. cit., p. 23.

[27] Ibid., p. 18. The estates and fortress castle of the Loyolas had suffered major demolition in 1547 when theyand twenty-four other leading families were forced to tear down the extensive fortifications lest they prove a threat to the crown.

[28] "In making their last wills, the Loyolas had the custom of giving their souls to God, asking pardon for their sins, confiding their salvation to the merciful protection of the Blessed Virgin, arranging for thirty Masses for the repose of their souls, and paying their debts." Dudon, op. cit., p. 18.

[29] At carnival time in the year 1515, Ignatius and his brother, Pero Lopez, a priest of little piety, were ringleaders in an attack on the parish clergy of Azpeitia. The nature of the exact charges against them is vague, but Pero Lopez by canon law could not be prosecuted in the secular courts, and Ignatius claimed clerical immunity, as he had received tonsure as a boy. Brodrick, op. cit., p. 46.

> The times were characterized by violence and weakness of every kind. The commandments of God, unquestioned in theory, were not always faithfully observed. The example of this looseness came from higher up: Ferdinand the Catholic and Charles V had their family irregularities. Far from the courts, the Loyolas had in their manor, as it were, a tradition of sin, to which the official wills bear evidence. Such is the atmosphere in which Ignatius grew up. The faith was ineradicable; pride, honor and courage were a tradition; education counted for naught, and this idle life found whatever chance occupation circumstances provided.[30]

Inspiration founded in the glorious tradition of Spain and the religious fidelity of his family were basic formative influences in the life of Ignatius, but more striking and incisive, especially in their future bearing on the imagery and structure of the Spiritual Exercises were the years of his adolescence and young manhood spent in the entourage of the court of Arevelo in Castile. It was here under the patronage and in the company of Juan Velasquez, overseer of the royal estates and collector of revenues, that Ignatius came to know courtly life at first hand,[31] became engrossed in the romances of chivalry and gave himself to the pursuits and allurements of a free-lance soldier.[32] The term free-lance soldier, or retainer of the king is deliberately chosen because these years of romantic imaginative commitment to the ideal of knightly chivalry have very little of the atmosphere of iron-discipline or professional militarism sometimes associated with Ignatius as the soldier-saint.[33] On the contrary, far from leading a life of restraint and discipline, or being at this time a representative of an ascetical life of regimentation and obedience, Ignatius is rather a picture of the knightly man-at-arms led on by a worldly ideal of romantic devotion and daring that situates him better among the knights of the Round Table or another Amadis de Gaul than among the formal ranks of a modern military machine.

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[30] Dudon, op. cit., p. 19.

[31] "We should hardly be wrong in maintaining that this step was due to Inigio's own vehement insistence; for he felt that he was fit for something better than the career of country pastor on his father's demesne, where his elder priestly brother had already given a very unsavory example (he left behind him four natural children, to the disgrace of the princely line of Loyola)." Rahner, op. cit., p. 7.

[32] Brodrick, op. cit., pp. 51, 57, 61. As is well known, Fr. Brodrick is not averse to a certain iconoclasm in regard to the humanity of his Jesuit-saint-subjects.

Amadis de Gaul, by Ignatius' own account, was a work of literature that profoundly influenced the young adventurer and was a pattern for his thinking and ambition.[34] First published in 1508, it is a four volume novel running to more than 40 thousand words, written by Garcia Ordonez de Montalvo, an alderman of Medina del Campo. Amadis embodies most of the qualities of the perfect hero of chivalry and romance. He is the mirror of knighthood, the image of the feudal, courtly religious qualities of

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[33] Ibid. Neither during his early career in Arevelo nor later at Pamplona is Ignatius' name listed among the official troops. It does not appear that he ever received any formal military training.

[34] John F. Wickham, "The Worldly Ideal of Inigo Loyola," Thought, XXIX (1954), pp. 209-236.

Courtly Love.[35] His love is sworn to Oriana, the daughter of the king of Britain, and as her knight he never swerves in her service throughout the greatest trials and temptations. All his courage, virtues, generosity, protection of the defenseless, humility, and every noble thought proceed from Oriana's inspiring love. The flaw in this work, as with the whole development of the theme of chivalry and courtly love, is the idealization of extra-marital love.[36]

> The true love of the Troubadors excluded physical union. By such a union Amadis and Oriana had converted their love to a 'mixed love.' In any case, both 'pure' and 'mixed' love apply to extra-marital relations only.[37]

During the courtly years of Ignatius' youth and through the enforced convalescence after his fall in the battle of Pamplona, the influence of Amadis' chivalric ideal can be traced. His career at Arevelo is patterned on Amadis, his physical and social ideal is that of Amadis, and even the early stages of his conversion at Loyola and Manresa are patterned after the worldly ideal presented by Amadis in his quest of being worthy of his beloved Lady Oriana.

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[35] Sidney Painter, French Chivalry (Baltimore: Johns Hopkins Press, 1940), pp. 77 ff. Painter describes the work of Ramon Lull, Le livre del ordre de cauayleria as the handbook of chivalry. Translated in 1926 by William Caxton as The Book of the Order of Chivalry, it details the qualities requisite for a knight: "The qualities which Lull considered requisite for a knight were a combination of martial and Christian virtues. The former of course were absolutely necessary. A knight had to be brave, strong of body and skilled in the use of arms. Lull did suggest however that bravery was more effective when combined with intelligence. Then the knight should be courteous to all, keep himself well armed and well dressed, and maintain a suitable retinue. He should abjure perjury and lies, should be humble and chaste . . . . Beauty or at least normality of physique was another qualification - one who was lame, too fat, or in any way deformed should never be made a knight. Furthermore the knight had to be rich enough to maintain himself in the way of life proper to his state in society. Most important of all a true knight had to be actuated by a spirit of dedication. If he sought solely his own profit and honor he was not fit to be a knight." Ibid., pp. 80-81.

[36] Ibid., pp. 95-148.

[37] Wickham, op. cit., p. 228.

In his autobiography dictated to his secretary, Luis Gonzalez de Camara, Ignatius says of himself:

> Up to his 26th year, he was a man given over to the vanities of the world, and took a special delight in the exercise of arms, with a great and vain desire of winning glory.[38]

Polanco, Ignatius' secretary for nine years says:

> He led a life utterly unspiritual, and as often happens with young men at court given to military pursuits, he allowed himself sufficient latitude in the love of women (satis liber in mulierum amore), in gaming and in duels undertaken for honor's sake.[39]

The official archives of a court trial involving Ignatius describe the tonsured cleric: "Inigo de Loyola cultivated long locks right down to his shoulders and wore particoloured cape and hose, and a coloured cap."[40] During his convalescence after Pamplona, Ignatius himself describes the effect of his courtly dreams and ambitions:

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[38] St. Ignatius' Own Story, op. cit., p. 7.

[39] "Vita Ignatii Loiolae et Chronicon Societatis Jesu, 1537-1549," Monumenta Historica Societatis Jesu (Madrid: Razon y Fe, 1903), I, p. 10.

[40] "Scripta de Sancto Ignatio de Loyola," Ibid., I, pp. 580-597. The documents of the trial were discovered in the archives of Aspeitia whose municipal authorities presented them to the Loyola family estate.

> When the bone knit, one below the knee remained astride another, which caused a shortening of the leg. The bone so raised a protuberance that it was not pleasant to the sight. The sick man was not able to put up with this because he had made up his mind to seek his fortune in the world. He thought the protuberance was going to be unsightly and asked the surgeons whether it could not be cut away.[41]

Of his months of convalescence at Loyola he says:

> He had been much given to reading worldly books of fiction and knight errantry, and feeling well enough to read he asked for some of these books to help while away the time.[42]
>
> Of the many vain things that presented themselves to him, one took such possession of his heart that without realizing it he could spend two, three or even four hours on end thinking of it, fancying what he would have to do in the service of a certain lady, of the means he would take to reach the country where she was living, of the verses, the promises he would make her, the deeds of gallantry he would do in her service. He was so enamored with all this that he did not see how impossible it would all be, because the lady was of no ordinary rank; neither countess nor duchess, but of a nobility much higher than any of these.[43]

Even the gesture of dedication Ignatius made to Our Lady at Montserrat, the night-long vigil-at-arms parallels a similar event from the life of Amadis' son;[44] and Ignatius' interest in joining the Carthusian monastery at Burgos is reminiscent of his hero:

> . . . however, the good fairy disenchanted him, whereupon the monarch and his Queen Brisena retired to the lovely Carthusian

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[41] St. Ignatius' Own Story, op. cit., p. 8.

[42] Ibid., p. 9. Ignatius' own words best describe his vanity and ambition.

[43] Ibid.

[44] Wickham, op. cit., p. 236.

> monastery of Miraflores near Burgos and resigned the crown of England to Amadis and Oriana.[45]

> . . . and he (Ignatius) instructed a servant of the house at Loyola who was going to Europe to bring back information about the Carthusian rule.[46]

As will be seen, the soul of Ignatius will be gradually more refined and purified by the action of God's grace. Nevertheless, his future desire to serve Christ alone has its natural foundation and analogy in the very human ideal that inspired him until he was thirty years old.

For ten years he served in the retinue of Velasquez, but in 1517 that nobleman fell from royal favor and Ignatius attached himself to the service of the Duke of Najera, whose province bordered France on the northeast boundary of Spain, Navarre. Charles V, educated in France and Belgium, had become King of Spain at the death of Ferdinand, and his Spanish subjects, always jealous of their nationalism and independence of European interference, resented the intrusion of his foreign ideas and unwelcome company of Belgian advisers. This unrest was particularly evident in Navarre where the agents of the rival French king were able to ignite the smouldering bitterness against Charles V into open revolt. The French, welcomed by the patriots of Navarre, marched into the province and besieged the Spanish fortress town of Pamplona in 1521.[47] The town was garrisoned by troops of the Duke of Najera, among them was Ignatius. He is not mentioned in the official lists of the defending Spanish soldiers,[48] but it was at this battle that he received the leg-shattering wounds that would occasion the end of his dreams of romance and gallantry modeled on the heroic Amadis de Gaul.

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[45] Brodrick, op. cit., p. 41.

[46] St. Ignatius' Own Story, op. cit., p. 12.

[47] Brodrick, op. cit., pp. 54-61 and also Dudon, op. cit., pp. 25-38.

3. Ignatius' Spiritual Transformation

Pamplona fell and the casualty Ignatius was tended by physicians who clumsily repaired and set his splintered leg. He himself tells of the agonies of suffering he endured at this time and twice again at Loyola when he ordered the misshapen bones to be broken and re-set to insure the possibility of his again becoming the dashing and graceful knight.[49] It is this five month period from September, 1521 to February, 1522 that marks the time of his convalescence at Loyola and the beginning of his transformation into the servant of Christ.

As his leg began to mend, he called for the books of romance and chivalry to which he was so addicted. However, in the pious household of Loyola, under the direction of Ignatius' sister-in-law, the only available books were the four volume Life of Christ by the German Carthusian, Ludolph of Saxony, translated into Spanish in 1502, and a collection of the lives of saints, Flos Sanctorum, or, Golden Legend, by Jacopo de Voragine, translated into Spanish in 1493.[50] Ignatius began with distaste, but gradually he became more eager to know these two works which would be the basis of his own supernatural awakening and the literary influences in his composition of the Exercises. Hugo Rahner says:

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[48] Brodrick, op. cit., p. 57.

[49] St. Ignatius' Own Story, op. cit., pp. 7-9.

> It is a well-known fact that the Spiritual Exercises have been subjected to research from every possible angle for the purpose of discovering real or pretended sources from which Inigo de Loyola is supposed to have drawn his teaching. It is right to assert, as some have done, that if Inigo had consulted all the sources that, in all academic seriousness, he has been 'proved' to have consulted, he must have had, at the time of his sojourn in the cave of Manresa, a stately library of Latin and Spanish authors. . . . What, in the end, was the upshot of all these laborious inquiries? Nothing but the simple fact that Inigo read only these three books: The Life of Christ of Ludolf of Saxony, The Golden Legend, and The Imitation of Christ.[51]

As for the signs of the growth and development of Ignatius' initial encounter and fundamental commitment to Christ, of the new orientation in his soul that would furnish the Christ-centered theme of his spirituality, Rahner says:

> Two observations of Ignatius facilitate the answer to this fundamental question. His first remark tells us that he made excerpts from The Life of Christ with incredible diligence, entering with his own hand the more important matters, after going over them prayerfully, into a notebook of three hundred densely crowded quarto pages. His second remark preserves for us two memories of his first spiritual readings, recollections that left a lifelong impression on him. In his pilgrimage journal he narrates how his mind was continually haunted by the thought: 'What would happen if I acted as St. Francis and St. Dominic did.'[52]

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[50] Dudon, op. cit., p. 42.

[51] Rahner, op. cit., pp. 23-24.

[52] Ibid., p. 25. This is an example of Ignatian emphasis on imitation.

The reading of those five volumes began to provide the supernatural ground for Ignatius' future vision of his service of Christ the King and for the composition of the Spiritual Exercises. Through the confrontation with Christ and with heroic supernatural love of the saints for Christ his desire of performing great deeds began to take on a new orientation. Where he previously had been able to spend hours dreaming of glorious feats of gallantry, he now discovered that those imaginings left him in a cold and restless state, whereas a life of total dedication and assimilation to Christ, modeled on St. Francis, St. Dominic and St. Humphry (Onuphrius) left him in a state of peace and tranquillity with a great desire to follow a life patterned after their example.[53]

> There was, however, this difference. When he was thinking of the things of the world he was filled with delight, but afterwards when he dismissed them from weariness, he was dry and dissatisfied. And when he thought of going barefoot to Jerusalem and of eating nothing but herbs and performing the other rigors he saw the saints had performed, he was consoled, not only when he entertained these thoughts, but even after dismissing them he remained cheerful and satisfied.[54]

He tells us that in spite of his spiritual immaturity at the time, his lack of moderation and discretion and his total preoccupation with external ascetical practices, he was gradually being taught and enlightened by God in the way in which a child is gradually formed by a school master.[55]

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[53] St. Ignatius' Own Story, op. cit., pp. 8-14.

[54] Ibid., p. 10.

[55] Ibid., pp. 10, 14, 17 and 20.

> At this time God treated him just as a schoolmaster treats a little boy when he teaches him. This perhaps was because of his rough uncultivated understanding, or because he had no one to teach him, or because of the firm will God Himself had given him in His service. But he clearly saw and always had seen, that God dealt with him like that.[56]

The period at Loyola, the time of convalescence, may well be called the time of Ignatius' encounter with Christ. At the close of his convalescence only one idea is paramount in Ignatius' mind: to be with Christ and to serve Him. Rahner says: "Precisely here we have the first approaches toward the substance of the Spiritual Exercises: the Kingdom of Christ and the noble following of that king in chivalrous service."[57] Within the objective context of Catholic faith and tradition of holiness in the history of sanctity in the Church, this confrontation with the person of Christ is a most personal one for Ignatius. Stumbling and naive, as it was, this initial confrontation with Christ attracts and polarizes the entire personality of Ignatius.

Given his natural temperament and the formation of his character through the experiences of his life, already described, this period of his life introduces a new and supernatural orientation, one that depends for its initiative, direction and fruition on the dynamic communication of God. At His own initiative, God is revealing Himself to the "pilgrim" Ignatius. The span of time from Loyola through Montserrat, Manresa and Jerusalem, the essential formative period of Ignatius' life, is the time of his own supernatural transformation in Christ. From it he will emerge a "new man."[58] Loyola is the experience of encounter. As we will show, Montserrat will be the experience of dedication, Manresa the experience of purification, the Cardoner the experience of enlightenment, and Jerusalem the experience of confirmation. This is the same spiritual and supernatural struggle that Ignatius will ask of each person who undertakes the full course of the Spiritual Exercises, a struggle involving transformation and commitment. It is an experience that Ignatius lives himself and this is the reason that he is able so accurately to describe the way and point out the possible pitfalls of the encounter.

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[56] Ibid., p. 22.

[57] Rahner, op. cit., p. 26.

It is important to stress this prior and personal aspect of Ignatius' own experience for three reasons: 1) the centrality of the person of Christ in Ignatius' own supernatural transformation prepares for the place of Christ in the entire course of the Exercises; 2) the detailed admonitions and suggestions given to the retreatant in the form of Annotations and Additions,[59] throughout the Exercises can be seen more clearly as the fruit of Ignatius' own experience of prayr and not as arbitrary or mechanical psychological techniques and 3) The Rules for the Discernment of Spirits,[60] so essential for the success of the Exercises, emerge as concrete guides of supernatural growth. They are the result of Ignatius' personal understanding of the actions of God in his own soul during his own retreat. He had been over the ground himself, and so can guide others after him.

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[58] Joseph De Guibert, S.J., La Spiritualite de la Compagnie de Jesus (Roma: Institutum Historicum Societatis Jesu, 1953), p. 9. The importance of this personal supernatural experience will be considered in the next chapter dealing with the purpose of the Spiritual Exercises.

[59] The "Annotationes" or introductory observations cover the first twenty numbers of the Exercises and their purpose is to define the Exercises and to orientate the director in their use. The "Additions" or directions occur throughout the Exercises, Nn. 73-90, 127-134, and are directed more to the "exercitant" as an aid to successful prayer.

In March of 1522 Ignatius left the estate at Loyola. Over the protests and persuasions of his brother who put forth the future of the estates and the prestige of the family as deterrents, he determined to make a pilgrimage to Jerusalem. He was now single-mindedly dedicated to following Christ, to casting aside all the honor and glory of his former ambitions in order to be more like the saints who performed such heroic penances and offered total sacrifice to Christ. If others had journeyed barefoot to the Holy Land and had lived on herbs, he would do the same. The formal act of dedication to the following of Christ would be an all night vigil before the statue of Our Lady of the Rocks at Montserrat, a famous shrine of devout pilgrimage. This knightly gesture of dedication to the Queen of heaven was his explicit act of devotion and consecration to an entirely new life. His values would be opposite to those of his former life, and this votive offering of himself would be a pledge of trust.

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[60] There are two sets of "Rules for the Discernment of Spirits," Nn. 313-327 and Nn. 328-336. The first group is designed to help the director in guiding the "exercitant" in initial progress; the second group is designed to help the more proficient to greater progress and to avoid delusion in making decisions. These rules are of great importance in the matter of an "election."

> He continued his way to Montserrat, thinking as usual of the great deeds he was going to do for the love of God. As his mind was filled with the adventures of Amadis of Gaul and such books, thoughts corresponding to these adventures came to his mind. He determined, therefore, on a watch of arms throughout a whole night, without ever sitting or lying down, but standing a while and then kneeling before the altar of our Lady of Montserrat, where he had made up his mind to leave his fine attire and to clothe himself with the armor of Christ.[61]

Once more this dramatic gesture of gallantry shows the way in which Ignatius' service of Christ is displayed in terms that meant so much to him naturally as an idealistic and romantic knight. Everything that was noble and generous in the atmosphere of the royal court is retained and augmented in his supernatural love for God, Christ and Our Lady. The language of the Exercises will retain this quality.[62]

From March 1522 until January of 1523 occurs the period of Ignatius' life that is considered to be the most significant and supernaturally productive.[63] The ten months stay in the town and surrounding regions of Manresa would be the scene of his most personal and profound supernatural transformation. A time of spiritual revelation and insight, it was to be also a "dark night" of deep desolation from which he would cry:

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[61] St. Ignatius' Own Story, op. cit., p. 15.

[62] Cf. Spiritual Exercises, N. 74, "I will seek to rouse myself to shame for my many sins by using examples, let us say, of a knight brought before his king and the whole court." Also cf. Nn. 91-94, "The Call of the Earthly King," N. 98, "The Prayer of Oblation Before the Heavenly Court," and Nn. 136-148, "Meditation on Two Standards."

[63] Roger Cantin, S.J., "L'illumination du Cardoner," Sciences ecclesiastiques, VII (1955), 23-56; Rahner, op. cit., pp. 35-37; Ferdinand Cavallera, S.J., "La Spiritualite des Exercises," Revue d'Ascetique et de Mystique, III (1922), 357-380; Donatian Mollat, S.J., "Le Christ dans l'experience spirituelle de Saint Ignace," Christus, I (1954), 23-47; Arthuro Codina, S.J., "Sant Ignasi a Montserrat," Archivum Historicum Societatis Jesu, VII (1938), 104-117 and 257-267. These works point out the universal agreement concerning the primary influence of this period in the composition of the Spiritual Exercises.

> Help me, O Lord, since I find no help from men or from any creature. No trial would be too great for me to bear if I thought there was any hope of finding that help. Do you, Lord, show me where I can find it, and even though I should have to follow a little dog to find it, I would do so.[64]

The reasons for the delay of his departure from Barcelona to Jerusalem are not known. Montserrat was to have been the departure point of his pilgrimage, but instead "he decided to spend a few days (working) in the hospital (of Manresa) and to make a few notes in his notebook which he carried very carefully with him."[65] And he remained for ten months!

For three months he led a life of prayer, penance and charity. He worked in the hospital and begged alms in Manresa, and because he had once been so conscious and particular about his physical appearance he allowed his hair and nails to grow long in atonement for his excessive vanity. At first he experienced great consolation and peace, always being able to live in serenity and joy. After three months he was plunged into an agony of scruples, doubts, despair, false consolation and disgust for the entire supernatural world.[66] He relates the details of his boredom with prayer, the abrupt and unexplainable peaks of joy and sadness, the worry and confusion over sins of his past life and his repeated confessions, the repeated temptations to suicide and the means he used to fight against these temptations. He begged God's help and mercy, increased his hours of prayer and forms of penance, determined not to change a plan once formulated when the temptation to abandon it arose in his mind and attempted to be most open and obedient toward his confessor.[67] "As he now had some experience of the different spirits from the lessons he had received from God, he began to look about for the way in which that spirit had been able to take possession of him."[68] These trials not only caused Ignatius to be acutely aware of his absolute dependence on God and purified his heart of remaining self-centeredness and vanity, but they furnished the personal experience that clearly underlie his Rules for Discernment of Spirits, Rules for Scruples, and the various counsels on prayer found in the Exercises.[69] When he describes consolation and desolation and prescribes the course of action to be followed in each state, when he counsels fidelity to prayer in spite of dryness, when he asks the director of the Exercises to understand well the various states of soul experienced by the retreatant, and when he describes the various means of examining whether or not God is inspiring a soul in its actions and decisions he is drawing on these months spent at

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[64] St. Ignatius' Own Story, op. cit., p. 20.

[65] Ibid., p. 16.

[66] Ibid., p. 17 and pp. 18-22.

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[67] Ibid.

[68] Ibid., p. 21.

[69] Exercises, Nn. 345-351, "Notes Concerning Scruples."

Manresa when he underwent the Spiritual Exercises himself.[70]

As his awareness of God and his total devotion to Christ did not come from formal theological study of dogma, so his awareness of the growth of grace in the human soul did not come from a schooling of psychology or ascetical theology. In both instances it is the leading and education of his soul by God, as described in his autobiography, that is responsible for his own growth and for his spirituality.

The climax of Ignatius' stay at Manresa came with the four visions and the "great enlightenment" granted to him on the banks of the Cardoner River. The recounting of these experiences by Ignatius in his autobiography is vague in content, but their importance arises from the effects he describes upon himself and the subsequent significance attached to them by those writing about Ignatian Spirituality and the Exercises. Comparing the comments of De Guibert, Rahner, Cantin, Broderick and Dudon we come to the conclusion that while it is too much to say that the future Society of Jesus is found in these experiences at Manresa, and too much to attribute the completed book of the Exercises to this period alone, nevertheless, the graces of the Cardoner decided the orientation of Ignatius' life and formed the fundamental intuitions of the entire Exercises and the key meditations.[71]

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[70] Cf. "Rules for Discernment of Spirits," No. 315, Rule 2: "In the case of those who go on earnestly striving to cleanse their souls . . . then it is characteristic of the evil spirit to harrass with anxiety, to afflict with sadness, to raise obstacles backed by fallacious reasonings that disturb the soul. It is characteristic of the good spirit, however, to give courage and strength, consolations, tears, inspirations and peace." N. 318, Rule 5: "In the time of desolation we should never make any change, but remain firm and constant in the resolution and decision which guided us the day before the desolation, or in the decision to which we adhered in the preceding consolation." N. 318, Rule 2: "God alone can give consolation to the soul without any previous cause. It belongs solely to the Creator to come into a soul, to leave it, to act upon it, to draw it wholly to the love of His Divine Majesty . . . ." N. 331, Rule 3: "If a cause precedes, both the good angel and the evil spirit can give consolation to a soul, but for a quite different purpose. The good angel consoles for the progress of the soul, that it may advance and rise to what it is more perfect. The evil spirit consoles for purposes that are the contrary, and that afterwards he might draw the soul to his own previous intentions and wickedness." N.333, Rule 5: "We must carefully observe the whole course of our thoughts. If the beginning and the middle and the end of the course of thoughts are wholly good and directed to what is entirely right, it is a sign that they are from the good angel. . . ."

The following quotation from Ignatius' Own Story provides the best commentary and explanation of the events concerned in the primary supernatural experience of his life.

> First. He had a great devotion to the Most Holy Trinity, and thus daily prayed to the Three Persons distinctly. While he was also praying to the Most Holy Trinity, the objection occurred to him as to how he could say four prayers to the Trinity. But this

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[71] "Ignatius himself and all his intimates stressed again and again the fact that the Spiritual Exercises had their origin in the solitude of Manresa and that consequently, as far as the essentials are concerned, nothing existed before that time and nothing was added to it afterwards, despite all the additions and corrections made by Ignatius over a long period of years," Rahner, op. cit., p. 48; cf. also James Nonell, S.J., "'La Eximia Illustracion' and the Origin of the Society," trans. Henry J. Erbacher, S.J., Woodstock Letters, L (1921), 31-41 and 141-149. In this article the author goes so far as to say that the foundation of the Society was revealed in the vision of the Cardoner (p. 146); however, Fr. De Guibert disagrees with this proposition, cf. De Guibert, op. cit., p. 24. "C'est le point de depart de l'affirmation des historiens nous assurant que, des Manrese, Ignace aurait concu, en meme temps que les grandes meditations des Exercises sur le Regne du Christ et les Deux etendards, tant le plan de la Compagnie qui devait naitre vingt ans plus tard."

thought gave him little or no trouble, as being something of only slight importance. One day while he was reciting the Hours of our Lady on the steps of the same monastery, his understanding began to be elevated as though he saw the Holy Trinity under the figure of three keys. This was accompanied with so many tears and so much sobbing that he could not control himself. That morning he accompanied a procession which left the monastery and was not able to restrain his tears until dinner time. Nor afterwards could he stop talking about the Most Holy Trinity. He made use of many different comparisons and experienced great joy and consolation. The result was that all through his life this great impression has remained with him, to feel great devotion when he prays to the Most Holy Trinity.

Second. Another time there was represented to his understanding with great spiritual delight the manner in which God had created the world. It had the appearance of something white out of which rays were coming, and it was out of this that God made light. But he did not know how to explain these things, nor did he remember well the spiritual illumination which at that time God impressed upon his soul.

Third. At Manresa also, where he remained almost a year, after he began to feel God's consolations and saw the fruit produced in the souls with whom he dealt, he gave up those outward extremes he formerly adopted, and trimmed his nails and hair. One day, in this town, when he was hearing Mass in the church of the monastery already mentioned, during the elevation he saw with the inner eyes of the soul something like white rays that came from above. Although he cannot explain this after so long a time, yet what he clearly saw with his understanding was how Jesus Christ our Lord is present in the most holy sacrament.

Fourth. When he was at prayer, he often and for a long time saw with the inner eyes the humanity of Christ. The shape which appeared to him was like a white body, not very large or very small, but he saw no distinction of members. He often saw this in Manresa. If he were to say twenty, or even forty times, he would not venture to say it was an untruth. He saw it another time when he was in Jerusalem, and still another time when he was on the road near Padua. He has also seen our Lady in like form, without distinction of parts. These things which he saw gave him at the time great strength, and were always a striking confirmation of his faith, so much so that he has often thought to himself that if there were no scriptures to teach us these matters of faith, he was determined to die for them, merely because of what he had seen.

> *Fifth*. Once out of devotion he was going to a church which was about a mile distant from Manresa, and which I think was called St. Paul. The road ran along close to the river. Moving along intent on his devotion, *he sat down for a moment with his face towards the river*, which there ran deep. As he sat, *the eyes of his understanding began to open*. He beheld no vision but he saw and *understood many things, spiritual as well as those concerning faith* and learning. *This took place with so great an illumination that these things appeared to be something altogether new. He cannot point out the particulars of what he then understood*, although they were many, *except that he received a great illumination* in his understanding. *This was so great that in the course of his past life right up to his sixty-second year, if he were to gather all the helps he had received from God, and everything he knew, and add them together, he does not think that they would equal all that he received at that one time.*[72]

We have just quoted Ignatius' own words describing the events surrounding the graces of the Cardoner for three reasons. First, these passages are the primary source for the commentaries and studies dealing with the Manresan period. Second, while Ignatius himself attests to the essential importance of the *fact* of his enlightenment and transformation, he is vague and reticent about the *content* of these experiences. Third, these passages are the closest thing we have to a diary of these principal formative experiences in Ignatius' supernatural commitment to Christ. These experiences show that Ignatius' orientation is a supernatural one based on faith and totally dependent on the initiative and communication of God.

The fact that God formed Ignatius and directed the development of his supernatural life is obvious from these passages. It is also obvious, however, that Ignatius' explanation and analysis of the content of this formation is sketchy and schematic. He is either unable or not interested in giving the details of his own supernatural commitment to God. Though these are the most **significant** supernatural experiences and enlightenment of his entire life, the details of the content are lacking.

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[72] *St. Ignatius' Own Story*, *op. cit*., pp. 22-24. Italics mine.

This will be significant in dealing with the Spiritual Exercises. They, too, will be written only in broad outline, but the purpose of the Exercises will be shown to be that the retreatant come to be totally at God's disposal, totally docile and receptive to God's initiative, guidance and direction. In short, the Spiritual Exercises will be intended to effect in others an experience like that first undergone by Ignatius himself.

The year, 1523-1524, the pilgrimage to Jerusalem, is Ignatius' literal following of Christ. Driven by an intense personal devotion to Christ and now being thoroughly familiar with the details of His earthly life, Ignatius hoped to spend his life in perpetually visiting the holy places and of being a help to souls. Because of the political situation in Palestine, the always present threat of the Turks, and the poverty of the Franciscans who lived as guardians of the Holy Places Ignatius was refused permission to remain in Jerusalem as he desired.[73]

Thus the providence of God is evident in this decision to return to Europe, because, though Ignatius was denied personally the consolation of remaining in the area of Christ's life and death, he was able to carry the details he had witnessed personally to the meditations of the Spiritual

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[73] Ibid.

Exercises and to give to the Society of Jesus the personal devotion to Christ that is its basic characteristic.[74]

4. Conclusion

We have tried to describe the primary forces that shaped Ignatius, the historical setting and atmosphere of the times, the personal environment of his youth, the essential supernatural encounter of the erstwhile knight with his Creator and Lord and his commitment to the Divine Majesty. The relevance, particularly of these last elements, will become more obvious when we treat the Spiritual Exercises in the following chapter. This historical perspective of the European milieu and the unique intervention of God in the initial supernatural encounter and subsequent commitment of Ignatius must be understood as the fabric from which he fashioned the Spiritual Exercises.

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[74] "Ce voyage pour effet de developper encore la tendre devotion du saint envers l'humanite du Christ et les mysteres du sa vie terrestre, et aussi, semble-t-il, le desir d'aider le prochain, comme il se proposait de le faire en Terre Sainte. . . . Il ne semble cependant pas qu'il y ait eu alors aucun changement notable dans les traits essentials de sa vie spiritualle, toujours dominee par la pensee d'une vie de priere et de penitence insignes, au service du Christ, Roi Eternel." De Guibert, *op. cit.*, pp. 14-15.

CHAPTER II

THE SPIRITUAL EXERCISES

In this chapter we will consider three topics: first, the nature and purpose of the Spiritual Exercises; second, the supernatural and Christocentric quality of the Principle and Foundation; third, the Pauline expression of these two qualities of the Foundation.

1. Nature of the Spiritual Exercises

In treating the Spiritual Exercises we consider two premises necessary: first, the Spiritual Exercises arise from the personal experience of Ignatius; second, the nature and purpose of the Exercises must be understood as the author intended. These premises are important because without them, the possibility and probability of distorting the genesis and object of the book are very great.

The first premise is: the Spiritual Exercises arise from the personal experience of Ignatius. The supernatural transformation of Ignatius in the events culminating at Manresa and the Cardoner (1522-1523) accounts for the substance of the Spiritual Exercises.[1] In the first chapter we described these events mostly in Ignatius' own words. He first underwent the experience of being taught by God, and then, from the personal realization of and reflection over this experience, he composed a work to be of service to other Christians. His own personal encounter with God at Manresa is the genesis of the Spiritual Exercises.

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[1] H. Pinard de la Boullaye, S.J., Les Etapes de Redaction des Exercises de S. Ignace (Paris: Beauchesne et Ses Fils, 1945), pp. 4-10.

This does not mean that the Exercises were completed at this time or perfected in the form in which we now have them. His book of outlines and notes was one that Ignatius carried with him for twenty years.[2] His teaching was investigated from his student days at Alcala because he was suspected of illuminism (1526) and he adapted, refined and perfected it until the year 1548 when he presented the final copy for papal approval.[3] The book of the Exercises was not completed at Manresa any more than Ignatius' own spiritual transformation was completed at this time. His study of theology at Paris, completed in 1535, his experience in forming and guiding his first companions (Peter Fabre made the Spiritual Exercises in 1534), the vision of La Storta (1537) where Ignatius would finally and definitively be "placed with Christ under His Standard," his founding of the Society of Jesus in 1540, and his governing of the order until his death in 1556 all contributed to his own spiritual growth and mature sanctity.[4] So in the same manner, the composition of the Spiritual Exercises was a dynamic and progressive creation that took many years to be perfected.

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[2] Ibid., pp. 53-61.

[3] Ibid., p. 50.

[4] Joseph de Guibert, S.J., La Spiritualite de la Compagnie de Jesus (Roma: Institutum Historicum Societatis Jesu, 1953), pp. 54-57.

However, granting this gradual evolution of the work and granting the evolution of Ignatius' spiritual perfection, it is still true that the substance of the Exercises is owed to Manresa. Exactly what this "substance" entails or comprehends, or how much of the text can be definitely dated from this period are questions open to further investigation, but commentators and specialists agree in assigning the work to the Manresan period.

The importance of this time and the importance of understanding the Exercises as an effect of the personal experience of the author will be understood more clearly perhaps in the light of the second premise: the nature and purpose of the Exercises must be understood as the author intended. Without a clear understanding of what the Exercises are meant to be and what they are intended to effect one cannot discuss them, much less adapt them, as Ignatius clearly directs. More important, an accurate understanding of the purpose of the Exercises helps one to avoid false suppositions about them and unfair expectations of what they contain. Questions concerning the relevance of the Exercises in our time, the role of the retreat director, the place of theology in the Exercises, the relationship between the liturgy and the Exercises, and the relationship between the Exercises and the whole scope of Jesuit spirituality can be fruitfully discussed only if it is clearly understood what Ignatius intended his book to be.

In the light of these two premises we can consider the Exercises, and first we ask: what is not the purpose and nature of the Spiritual Exercises.

The Exercises are not intended to be a treatise on the spiritual life. There is no attempt at a complete treatment of the nature of Christian perfection. There are many omissions of essential elements of the Christian life, and one might ask why these elements are not treated. For example, the nature of sanctifying grace and its effects, man's incorporation into the supernatural order, the role of the sacraments in Christian life, the relation between natural and supernatural gifts, the meaning of the theological virtues of faith, hope and charity and their relation to the ascetical life: all are questions concerning the spiritual life and fundamental to Christian perfection. Ignatius may allude to some of these elements, but he does not consider them or develop them in any detail. Why not? Because he is not writing a treatise on spiritual theology and the Exercises are not intended as such.

Again the Exercises are not a course or study of dogmatic theology. Fr. Elmer O'brien, S.J., commenting on the long-supposed fact that Ignatius was hardly a fine theologian, flatly denies Ignatius' theological incompetence and says that, on the contrary, he was a leader in his class at the University of Paris and attained theological distinction.[5] However, in the Exercises there is no treatment on the nature of original sin, the nature of the redemption, man's divine adoption or the sanctifying role of the Holy Spirit. There is no dogmatic treatment of the Trinity or the relations within the Trinity, the founding and nature of the Church or of the theology of Our Lady. Nor in the book is there a treatment on the nature or stages of prayer. It would be easy to say that at the time of the composition of the Exercises Ignatius was not only unlettered but most certainly not a theologian. Yet he worked over the Exercises for twenty years, and within that time he had completed his theological training in a leading university of Europe. The essential dogmas of Christianity may be alluded to and are certainly implicit in the Exercises, but they are not treated with anything resembling adequacy if Ignatius intended a treatise of Catholic dogma. Certainly the dogmas of Christianity form the context of the Exercises, but they are not developed or exposed as such.

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[5] Elmer O'Brien, S.J., "Contemporary Spirituality and the Spiritual Exercises," Contemporary Thought and the Spiritual Exercises of St.Ignatius, ed. Robert F. Harvanek, S.J. (Chicago: Loyola University Press, 1963), 49.

Even more important, the Exercises are not intended as either a complete treatment of Jesuit spirituality or the spiritual doctrine of Ignatius, himself, in so far as he can be said to have a unique spiritual doctrine. The Exercises were substantially completed before the Society of Jesus was founded and before Ignatius undertook to write the Constitutions of the Order.[6] Certainly the basic structure of Ignatian spirituality can be found in the Exercises. They form the basis of the annual retreat made by every Jesuit.

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[6] Paul Dudon, S.J., Saint Ignatius Loyola, trans. William J. Young, S.J. (Milwaukee: Bruce Publishing Co., 1949), pp. 285-307.

However, the Exercises are only one source for the understanding of Ignatius' spiritual thought. The whole corpus of Ignatius' works, including the Exercises, should be consulted for a synthesis of his spiritual thought. The recent writers on Ignatian spirituality cite the Constitutions of the Society, the voluminous correspondence of Ignatius to members of the Society and to people of every rank outside the Society, the Spiritual Diary of Ignatius (a fragment of his own Election concerning the poverty of the Society) and the writings of the early Jesuits closest to the founder such as Fabre, Laynez, Polanco and Nadal as areas of investigation.[7] Many of these documents have only recently been brought to light. The Constitutions have never been translated into English and the correspondence is so vast that its true Ignatian authorship has not been sufficiently determined and its contents evaluated. While the Exercises are a most valuable and essential source of Ignatian spirituality, they are not a complete source. It would be a mistake and an injustice to see in them a developed synthesis of Ignatius' spiritual doctrine.

The book of the Exercises is mainly an outline, a series of suggestions, notes, and directions intended for the director of a retreat who is supposedly thoroughly familiar with the Exercises, their meaning, and their purpose. To limit the thought of Ignatius to the narrow confines of this blueprint for a retreat is to restrict it within too narrow a compass and to seek in the Exercises something the author never intended to offer. The Exercises, therefore, are not a spiritual treatise, or a theological exposition or a manual of psychology, prayer or asceticism. Such a treatment can lead to the disappointment and boredom of the exercitant, the one making the Exercises, because the book has been misshapen into something that it was never intended to be--a complete programme and summary of the spiritual life.

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[7] O'Brien, loc. cit., 48-49; cf. also Ignacio Iparraguire, S.J., Espiritu de San Ignacio de Loyola (Bilbao: El Mansajero Del Corazon de Jesus, 1958), pp. 7-9.

What, then, are the Spiritual Exercises and what is their purpose? Our first task is to examine the structure of the book; then, to discover what Ignatius says the purpose is and where he puts the emphasis.

Physical Makeup of the Spiritual Exercises

The book of the Spiritual Exercises is a short compendium of directions, notes and subjects for prayer, meditation, and contemplation plus a series of rules for the Examination of Conscience, Methods of Prayer, Rules for Eating, Rules for Thinking with the Church, Rules for the Distribution of Alms, Notes on Scruples, Directions for Making a Choice of a Way of Life, and the Rules for the Discernment of Spirits. Ignatius divides the progressive development of the Exercises into four stages or Weeks, and, though this term does not necessarily mean a definite period of seven days, he directs that the entire course of the Exercises be completed in more or less thirty days.

The exercitant or retreatant spends most of the day in some form of prayer: four or five exercises of contemplation or meditation of one hour's duration, a period of reflection after each exercise to evaluate the success or failure of the preceding prayer, and two periods of examination of conscience concerning his fidelity and generosity toward the programme of the Exercises as a whole. The First Week is devoted to a consideration of the reality, meaning and effects of sin in the world and in the life of the exercitant.[8] The Second Week examines the person of Christ and his apostolic plan of redemption.[9] This Second Week is the heart of the Exercises and should be undertaken only by those who have a strong desire for spiritual progress. The Third Week treats the Passion and Death of Christ, as the ultimate expression of Christ's love for man.[10] The Fourth Week treats of Christ's resurrection and victory over sin and death.[11] Throughout these Weeks, and especially in the Second and Third, Christ appears as a model of love, obedience and devotion to the Father, as the perfect expression of docility to God's will. He is the Way and the Truth.

The physical arrangement of the various phases of the Exercises is by no means set in a rigid or unchanging pattern. In fact, such a procedure would be contrary to the mind and intention of the author. The ideal is that each director have one exercitant to whom he adapts and fashions the Exercises in each part according to the particular spiritual atmosphere at different times. The age, health, education, natural talent and spiritual progress of the exercitant govern the director's procedure in giving the Exercises.[12] This adaptation is a practical direction Ignatius gives many times and is essential to the proper and fruitful undertaking of the Exercises. A main concern of the Directories written for the Exercises is the most suitable adaptation of the programme to different classes of exercitants at different stages of progress in the spiritual life.

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[8] The Spiritual Exercises of St. Ignatius, trans. Louis J. Puhl, S.J. (Westminster, Md.: Newman Press, 1951), Nos. 24-29. Hereafter this edition will be referred to as Spiritual Exercises.

[9] Ibid., Nos. 101-189.

[10] Ibid., Nos. 190-217.

[11] Ibid., Nos. 218-237.

For whom are the Exercises intended? In describing the manner in which the Exercises may be given, Ignatius supposes a variety of persons for whom the programme is designed. Some have little talent or interest in spiritual things and they are to be given easier exercises suited to a method of examination of conscience in preparation for a general confession.[13] Others have more interest and are more gifted but have not the leisure or opportunity for the full course of the Exercises.[14] The director should know the capability of the exercitant to profit from the Exercises and he should not be permitted to go beyond it. His personal qualities, natural and supernatural, determine how much of the Exercises are to be given to him, whether the First Week only, some of the exercises of the Second Week up to, but not including, the Election, or the full course of the Exercises as they are presented in the book. Not all are capable of or are expected to undertake the full retreat. The entire Exercises are to be given to those individuals who show great promise of profiting from them and from whom great results are hoped for in the praise and service of God.[15] In the meditation on Three Classes of Men, Ignatius describes the group for whom the full course of the Exercises is primarily intended. They are characterized by their striving for the virtue of detachment or spiritual freedom.

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[12] Ibid., Nos. 18-20, 72, 133; cf. also Directoria Acquaviva, "Directoria Exercitiorum Spiritualium," Monumenta Historica Societatis Jesu (Rome: Monumenta Societatis Jesu, 1955), LXXVI, 609-617.

[13] Spiritual Exercises, Nos. 18; 24-31; 32-34; 238-248.

[14] Ibid., No. 19.

> They want to rid themselves of the attachment, but they wish to do so in such a way that they desire neither to retain nor to relinquish the sum of money acquired. They seek only to will and not will as God our Lord inspires them, and as seems better for the service and praise of the Divine Majesty. Meanwhile they will strive to conduct themselves as if every attachment to it had been broken. They will make efforts neither to want that, nor anything else, unless the service of God our Lord alone move them to do so. As a result, the desire to be better able to serve God our Lord will be the cause of their accepting anything or relinquishing it.[16]

Purpose of Exercises

To determine the purpose our method will be to examine the first directory or guide to the Exercises, the Annotations or introductory observations. In these directions Ignatius describes the Exercises and what their purpose and programme should be.

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[15] Ibid., No. 20.

[16] Ibid., No. 155.

> Spiritual Exercises. Which have as their purpose the conquest of self and the regulation of one's life in such a way that no decision is made under the influence of any inordinate attachment.[17] By the term "Spiritual Exercises" is meant every method of examination of conscience, of meditation, of contemplation, of vocal and mental prayer and of other spiritual activities. . . . We call Spiritual Exercises every way of preparing and disposing the soul to rid itself of all inordinate attachments, and, after their removal, of seeking and finding the will of God in the disposition of our life for the salvation of our soul.[18]

The components of the Exercises are many. Basically, the Spiritual Exercises are an organized and graduated programme of prayers; organized because they follow a definite pattern and development, and graduated because each step presupposes all that has gone before and leads to what is to follow. For example, as we shall see, the Foundation is an integral part of each succeeding Week of the Exercises; the meditations on Sin are essential to the Two Standards, Three Degrees of Humility, the Election and the Passion.

The purpose of the programme is one which is gradually realized, composed of a proximate and ultimate goal. The various exercises of prayer are designed to prepare and dispose the soul to rid itself of all self-centeredness, of selfishness. This is the first and proximate goal. Ignatius insists that God will act in the soul, that He will communicate Himself as the Exercises unfold, but first, before God's design and plan for a particular person can be clearly discerned, the soul must be prepared to rid itself of itself.[19] That is, any tendency of the soul to follow its own inclinations independently of God must be recognized for what it is. The imbalance, disorder and disharmony of an a priori inclination within the soul is an obstacle to any true discernment of God's design for a particular soul. This is the central point of the Foundation, as will be pointed out in detail later. To unmask and overcome selfishness--this is the first step and proximate purpose of the Exercises. Keenly aware of human nature, especially from his own experiences, Ignatius knew that the one block, the only impediment to God's freedom of action in a soul is self-centeredness, the tendency of a man to set up himself and his personal inclinations, feelings, emotions, and desires as the norm of his choices and director of his actions.

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[17] *Ibid.*, No. 21.

[18] *Ibid.*, No. 1.

This overcoming of inordinate attachment is only the first step in the Exercises. The rejection of selfishness has a further purpose: ". . . and after their removal, of seeking and finding the will of God in the disposition of our life."[20] This is the heart of the Exercises. Here is the operative phrase and the guiding motive of Ignatius' entire development. The soul is to be at God's disposal. God is confidently expected to communicate His will, His designs, Himself to the soul of the exercitant. God will lead the soul gradually by His action to an understanding and acceptance of His will. This focal point of the Exercises is made clear, not only by Ignatius' repetition of the fact many times in the text, but especially in the light of the first premise at the beginning of this chapter: the genesis of the Exercises is Ignatius' personal experience at Manresa. The soul is to be instructed, taught, guided by God as Ignatius, himself, was taught. It is interesting that before the final papal approval of the Exercises, the book was suspected and exonerated of illuminism by Church authorities. In modern times it is hardly one of the more usual characterizations of the Spiritual Exercises to see them as an example of false mysticism or illuminism. God is expected to act and to communicate Himself to the exercitant--hence the role and necessity of supernatural faith in the Exercises, the increasingly recognized importance of the Rules for the Discernment of Spirits and the Rules for Thinking with the Church. The question of the Exercises is: How is God leading this particular Christian at this point in his life? Whether the context is the pivotal circumstance of a choice of a permanent state of life, or in some area of a state already immutably chosen, the presupposition and aim is the same: the docility of the soul to God's communicating action. In a phrase more in keeping perhaps with the emphasis of modern spirituality, the end of the Exercises is to achieve perfect docility to the Holy Spirit.[21] Only once in the Exercises is the role of the Holy Spirit explicitly mentioned and that is in the Rules for Thinking with the Church,[22] but the whole point of the Exercises can be expressed in the fullest meaning of the term: docility to the Holy Spirit.

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[19] Ibid., Np. 23; cf. also Jose Calveras, S.J., The Harvest Field of the Spiritual Exercises of Saint Ignatius, trans. J. H. Gense, S.J. (Bombay: St. Xavier's College, 1949), pp. 63-72.

[20] Spiritual Exercises, No. 1.

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[21] O'Brien, loc. cit., 48-55.

From Ignatius' own words we can see the roles of the three participants in the Exercises: God will act to communicate Himself, the exercitant is to cooperate with God's action, and the director is to help to discern and judge whether and how God is acting in particular circumstances.

> The director of the Exercises ought not to urge the exercitant more to poverty or any promise than to the contrary, nor to one state of life or way of living than to another. Outside the Exercises, it is true, we may lawfully and meritoriously urge all who probably have the required fitness to choose continence, virginity, the religious life and every form of religious perfection. But while one is engaged in the Spiritual Exercises, it is more suitable and much better that the Creator and Lord in person communicate Himself to the devout soul in quest of the divine will, that He inflame it with love of Himself, and dispose it for the way in which it could better serve God in the future. Therefore, the director of the Exercises, as a balance at equilibrium, without leaning to one side or the other, should permit the Creator to deal directly with the creature, and the creature directly with his Creator and Lord.[23]

Speaking more directly of the role of the exercitant and the dispositions he should seek in order to be attentive to God, Ignatius says:

> The more the soul is in solitude and seclusion, the more fit it renders itself to approach and be united with its Creator and Lord; and the more closely it is united with Him, the more it disposes itself to receive gifts and graces from the infinite goodness of its God.[24]

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[22] Spiritual Exercises, No. 365.

[23] Ibid., No. 15.

[24] Ibid., No. 20.

Even before the Exercises are begun, the cooperation and effort of the exercitant is stressed, especially in acquiring the grace of indifference, the balance, and openness to God that will be central to the Foundation and to the entire course of the Exercises. It is important to note that indifference is not a matter of the feelings, nor a decision to abandon some particular creature, rather it is a disposition of freedom and ready eagerness to embrace God's will, whatever they may prove to be. In this passage, the modifying phrases are enlightening:

> That the Creator and Lord may work *with greater certainty in His creature*, if the soul chance to be *inordinately* attached or inclined to anything, it is very proper that it rouse itself by the exertion of all its powers to desire the opposite of that to which it is *wrongly* attached. Thus if one's attachment leads him to seek and to hold an office or a benefice, *not for the honor and glory of our Lord, nor for the spiritual welfare of souls*, but for *his own personal gain and temporal interests*, he should strive to rouse a desire for the contrary. Let him be insistent in prayer and in his other spiritual exercises in begging God for the reverse, that is that he neither seek such office or benefice, or anything else, *unless the Divine Majesty duly regulate his desires and change* his former attachment. As a result, the reason that he wants or retains anything will be *solely* the service, honor and glory of the Divine Majesty.[25]

The cooperation of the exercitant, his effort, is seen to be essential. His role is not only passive, though there is definitely the rhythm of passivity, openness and docility that has already been stressed. His role is also active, especially in the matter of detachment and indifference,as the above passage emphasizes. The word that best sums up the ideal disposition of the exercitant is "generosity," the outstanding characteristic of Ignatius' own Manresan experience.

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[25] *Ibid.*, No. 16. Italics mine.

> It will be very profitable for the one who is to go through the Exercises to enter upon them with magnanimity and generosity toward his Creator and Lord, and to offer Him his entire will and liberty, that the Divine Majesty may dispose of him and all he possesses according to His most holy will.[26]

It is striking that this famous fifth Annotation describing the perfect disposition of one who begins the Spiritual Exercises is repeated in almost the exact words at the end of the Exercises. In both passages the essential point is that the soul may be totally at God's disposal, totally eager to follow the leading of the Holy Spirit.

> Take, Lord, and receive all my liberty, my memory, my understanding and my entire will, all that I have and possess. Thou hast given all to me. To Thee, O Lord, I return it. Dispose of it wholly according to Thy will. Give me Thy love and Thy grace, for this is sufficient for me.[27]

In conjunction with God's role and the role of the exercitant, Ignatius also stresses that of the director. We have mentioned already, in pointing out the primacy of God's direct personal action in the soul, that the director should not attempt to influence the decisions of the exercitant. Ignatius implies further that the director is neither a preacher, teacher or confessor, whatever his role may be outside the Exercises. His task is one of discernment. He is to be aware of the various dispositions and movements of the soul that he may be of assistance in guiding the exercitant, and judging the authenticity of God's communication.

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[26] _Ibid._, No. 5.

[27] _Ibid._, No. 234.

> While the one who is giving the Exercises should not seek to investigate and know the private thoughts and sins of the exercitant, nevertheless it will be very helpful if he is kept faithfully informed about the various disturbances and thoughts caused by the action of various spirits. This will enable him to propose some spiritual exercises in accordance with the degree of progress made and suited and adapted to the needs of a soul disturbed in this way.[28]
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> The one who explains to another the method of meditating or contemplating should narrate accurately the facts of the contemplation or meditation. Let him adhere to the points and add only a short or summary explanation. The reason for this is that when one in meditating takes the solid foundation of facts, and goes over it and reflects on it for himself, he may find something that makes them a little clearer or better understood. This may arise either from his own reasoning, or from the grace of God enlightening his mind. Now this produces greater spiritual relish and fruit than if one in giving the Exercises had explained and developed the meaning at great length.[29]

Annotations 6-19 are all directed to enabling the director to discern the state of the soul of the exercitant, whether he be in a state of consolation, desolation, fervor or tepidity. These directions plus the two sets of Rules for the Discernment of Spirits show that Ignatius expects that God will deal directly with the soul, that he intends the director of the Exercises to be adept at the art of discernment of spirits, and that he expects the exercitant to be willing to be led by God.

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[28] *Ibid.*, No. 17.

[29] *Ibid.*, No. 2; cf. also Directoria Acquaviva, *op. cit.*, pp. 607-609.

2. Ignatius and Paul

We have tried to establish that Ignatius' intention and purpose in composing the Exercises were very practical. He intends that the exercitant be moved, that he be inspired to act, that he be inflamed to serve God with his entire strength in the manner and after the example of Christ. His approach is direct, succinct and deliberate. For Ignatius, Christ is primarily the Model, the ideal of total commitment, loyalty and service. Christ is the Way and the Truth. The emphasis in the Spiritual Exercises is not on Christ as the Life.

So far in these first chapters we have pointed out that Ignatius himself first confronted Christ in a most personal encounter, the experience symbolized and culminating in Manresa, and then intended his book to be a guide for a like encounter between other generous souls and Christ. The Exercises can be said, therefore, to answer the question: How does a human being respond in his encounter with Christ? What does he do? We have said that since the book is practical, direct and *ad hoc*, it is not a theological explanation of Christianity. The author's aim is not to explain the nature, the ontology of the supernatural life and it would be an unfair mistake to expect this of the Exercises. For this reason we do not look for a developed Christology, an explanation of the theology of the redemptive Incarnation in the Exercises.

In recent years, the field of spiritual theology as well as the whole realm of religious life is undergoing a reconsideration, a re-evaluation in just this context, the context of the Incarnation. As De Guibert points out, our times are more impatient with the strict categories of Ascetical Theology, Mystical Theology and the emphasis on moral virtues.[30] The nature of the supernatural life, the meaning and relevance of the supernatural order, the reality and effect of man's supernatural elevation, and the dogmatic foundation of man's divinization are receiving more attention and interest than a more strictly practical and pragmatic approach to a "programme" of Christian perfection. The nature of Christianity is more emphasized in modern spiritual writing as the basis of Christian living. Modern authors stress the "what" of the spiritual life as the essential basis of a more and satisfying "how." The focal point of modern spiritual writing is the reality of the supernatural order and the two main sources of this trend are St. Paul's Epistles and St. John's Gospel and Epistles.

Scheeben's Mysteries of Christianity and Nature and Grace, Thil's Christian Holiness, Durwell's The Resurrection and In the Redeeming Christ, Franzen's Divine Grace and Man and Balthasar's Prayer[31] are all examples of this greater emphasis and development of the ontology of the supernatural order, the effects of man's supernatural elevation.

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[30] Joseph de Guibert, S.J., The Theology of the Spiritual Life, trans. Paul Barrett, O.F.M.Cap. (New York: Sheed and Ward, 1953), pp. 6-14.

[31] Matthias J. Scheeben, The Mysteries of Christianity, trans. Cyril Vollert, S.J. (St. Louis: B. Herder Co., 1946), Pp. 834; Nature and Grace, trans. Cyril Vollert, S.J. (St. Louis: B. Herder Co., 1954), Pp. xxiv - 361; Gustave Thils, Christian Holiness, trans. John L. Farrand, S.J. (Tielt, Belgium: Lannoo Publishers, 1961), Pp. xv - 729; Francis X. Durwell, C.SS.R., The Resurrection, trans. Rosemary Sheed (New York: Sheed and Ward, 1960), Pp. xxvi - 371; In the Redeeming Christ: Toward a Theology of Spirituality, trans. Rosemary Sheed (New York: Sheed and Ward, 1963), xi - 252; Peter Fransen, S.J., Divine Grace and Man (New York: Desclee, 1962), Pp. 117; Hans Urs von Balthasar, Prayer, trans. A. V. Littledale (New York: Sheed and Ward, 1961), Pp. 246.

In the light of the modern emphasis on a theological approach to the spiritual life, and of the Inquiry Concerning the Spiritual Exercises mentioned in the introduction of this essay, we ask how the Christology of the Spiritual Exercises should be expressed. We suggest that the truths of dogmatic theology that are relevant to Ignatius' presentation of Christ should be expressed and understood in the language of St. Paul. We suggest that the supernatural and Christological focus of the Exercises can be best expressed in the context of Paul's theology.

Paul is primarily concerned, especially in the doctrinal sections of his Epistles, with the reality of salvation.[32] This means that his main focus is on the meaning, genesis, and fruition of the supernatural life of man in Christ.[33] While he by no means ignores the "how" of the spiritual life, the moral virtues whose practice proves the sincerity of the Christian,[34] his emphasis is on the supernatural foundation of Christian living, the "what" of the spiritual life.

We have said that Ignatius emphasizes Christ as the model of our life and our choices. The Ignatian focus is on Christ as the Way and the Truth. We will show that Paul presents Christ primarily as the source of Life. Therefore, in order to develop a more theological presentation and explanation of the Christology of the Exercises we will examine Ignatius' presentation of Christ in the light of Paul's presentation of the same themes. The point is not whether Ignatius had a profound knowledge of Pauline thought or whether he quotes Paul's words and doctrines in the Spiritual Exercises, but whether the genuine Christology of the Exercises can be given a deeper theological and dogmatic orientation in the context of Paul's teaching. We are not attempting to show a Pauline influence on the Spiritual Exercises, but to express the Christ of the Spiritual Exercises in a more theological and dogmatic orientation.

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[32] Francois Amiot, The Key Concepts of St. Paul, trans. John Dingle (New York: Herder and Herder, 1962), p. 49; cf. also L. Cerfaux, Christ in the Theology of Saint Paul, trans. Geoffrey Webb and Adrian Walker (New York: Herder and Herder, 1959), pp. 1-3, 532-534.

[33] Fernand Prat, S.J., The Theology of Saint Paul, trans. John L. Stoddard (London: Burns Oates and Washbourne Ltd., 1942), II, p. 19.

[34] Ibid., p. 311 and pp. 318-321.

3. First Principle and Foundation

This section will treat of the First Principle and Foundation from two points of view: its supernatural character and its Christocentric character. Then we propose to show how St. Paul expresses the themes relevant to the Foundation.

> First Principle and Foundation:
> Man is created to praise, reverence, and serve God our Lord, and by this means to save his soul.
> The other things on the face of the earth are created for man to help him in attaining the end for which he is created.
> Hence, man is to make use of them in so far as they help him in the attainment of his end, and he must rid himself of them in as far as they prove a hindrance to him.
> Therefore, we must make ourselves indifferent to all created things, as far as we are allowed free choice and are not under any prohibition.

> Consequently, as far as we are concerned, we should not prefer health to sickness, riches to poverty, honor to dishonor, a long life to a short life. The same holds true for all other things. Our one desire and choice should be what is more conducive to the end for which we are created.[35]

This compact presentation is neither a meditation nor a contemplation, nor does it aim directly at action. Ignatius proposes it as a consideration whose purpose is to instill the deepest possible conviction in the exercitant. Strictly speaking, it is not part of the First Week of the Exercises, it is outside of it and should be considered as the theme of the entire undertaking.[36] It directly influences each Week of the Exercises, and in particular the climax of the Exercises, the Election or choice of the exercitant in seeking and finding God's will. In the Foundation, perhaps more than in any other exercise, the widest adaptation is allowed and encouraged. The time spent depends on the dispositions and conviction of the exercitant, the duration being shortened or lengthened to as much as two full days.[37] Though Ignatius does not develop this exercise in the form of a meditation, in points to be considered, or in any method of prayer, he directs that this be done in the manner most suited to the individual circumstances. It is not aimed primarily at the emotions nor does it suppose an attack against the disorder and selfishness in the soul, rather it aims to secure a disposition, a conviction of the truth and validity of its contents in the entire disposition of one's life and in every detail. Briefly, it says: God in His supreme majesty and infinite goodness is the beginning and end of all things, and therefore, every choice in man's life must be made in this light.

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[35] Spiritual Exercises, No. 23.

[36] Hugo Rahner, S.J., Notes on the Spiritual Exercises, trans. Louis A. Mounteer, S.J. (Woodstock, Md.: Woodstock College Press, 1956), p. 294.

[37] Ibid., p. 295.

The Foundation is not a page of natural theology.[38] It is entirely supernatural and situates man in his concrete ontological state. The supernatural order is the main concern of Ignatius, and when he says that man belongs to God he is speaking of the God of revelation. The development of the theology implicit in the Foundation must be in this context. The supernatural character of the Foundation must be especially stressed in these times because of the essential importance of the supernatural order in itself and because of the naturalism of our age that tends to make God and His activity in the world irrelevant. In the wording of the Foundation Ignatius does not explicitly treat the dogmas of creation, elevation, the fall and the redemption, but the entire exposition can be understood only in this context.[39]

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[38] Jean Levie, S.J., "The Meditation on the Foundation in the Light of St. Paul," trans. Louis A. Mounteer, S.J., Woodstock Letters, LXXXIV (1955), 18-33; cf. also Hugo Rahner, S.J., "The Christology of the Exercises," ed. and trans. Richard Dimler, S.J., Woodstock Letters, XCII (1963), 184-188.

[39] Rahner, Notes on the Spiritual Exercises, op. cit., p. 308.

Supernatural Orientation of Foundation

Why is the Foundation supernatural? First: Ignatius speaks of God our Lord. He is not speaking of an Aristotelian prime mover, first cause, or pure act. God our Lord is a term Ignatius uses throughout the Exercises to refer to the personal God of revelation Who is actively communicating Himself and seeking a response of loving service. The terms, God our Lord and God, our Creator and Lord, occur in practically every separate consideration in the Exercises. Sometimes the title seems to refer to God the Father and sometimes to Christ, our Creator and Lord.[40] In every Week of the Exercises this title is the name most given to God, the supernatural end of man. Every exercise of prayer, whether meditation, consideration or contemplation is to begin with the same unchanging preparatory prayer:

> I will beg God our Lord that all my intentions, actions, and operations may be directed purely to the praise and service of His Divine Majesty.[41]

These words are taken directly from the language of the Foundation.

Second: In the preparation for making a choice of a state of life as well as in all the exercises leading to the exercitant's placing himself entirely at God's disposal, the primary truth of the Foundation is repeated in a context that is obviously supernatural. From numbers 165 in 189 of the Exercises, passages dealing with the manner of making an Election, matters about which a choice should be made, the climate of soul in which God's will should be sought, etc. the theme of the Foundation is repeated at least five times.[42]

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[40] Spiritual Exercises, passim, No. 53.

[41] Ibid., No. 46 (Italics mind); cf. also No. 49. Hugo Rahner maintains that in Ignatian theology the term, "Creator and Lord," refers to the Incarnate Word; cf. "Christology of the Exercises," loc. cit., 196.

> In every good choice, as far as depends on us, our intention must be simple. I must consider only the end for which I am created, that is for the praise of God our Lord and for the salvation of my soul. Hence whatever I choose must help me to this end for which I am created.[43]

This end, the salvation of my soul, is a supernatural end and it is only in view of this and with the help and inspiration of God's grace that any decision is to be made.

Third: In treating of creatures and our use or rejection of them, the language of the Foundation supposes disorder in our lives.[44] Because of this disorder, because of the lack of harmony and proper direction in the faculties of the soul, we are not indifferent to created things. It will be the task of the First Week to make this disorder, this lack of indifference, clear in our lives. This disorder is the root of our sinfulness and is treated in the First Week as a supernatural fact, not as merely a violation of natural law or a defection from a code of natural ethics. Therefore the Foundation must be understood in a supernatural context because otherwise the contradiction between the end proposed by the

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[42] Spiritual Exercises, Nos. 169, 172, 177, 179 and 189.

[43] Ibid., No. 169.

[44] Rahner, Notes on the Spiritual Exercises, op. cit., p. 308.

Foundation and the failure to attain that end, which is sin, makes no sense. We are immediately in the order of sin and redemption in the Foundation and therefore in a supernatural orientation.

Fourth: The commentators on the Foundation from the beginning clearly situate it in the supernatural order and suggest developments totally concerned with the truths of revelation and the place of the Incarnation:

> Notandum est posse fundamentum dari vel ei, qui, cum non habeat, statum certum est electurus; et huic satis erit, si detur prout jacet, addita declaratione nostra vel meliori, cui posset etiam adjungi meditatio de animae suae nobilitate, quae scilicet a Deo est creata, ab aeterno in mente eius est collocata, *per Christum redempta*, *ad Dei filationem adoptivam elevata*, *Christi facta cohaerus*, *divinae consors naturae* et alia huiusmodi. . .[45]

Therefore, from these considerations we say that the Foundation immediately and without any doubt situates man in the supernatural order and directs him expressly and only to a supernatural end. Further, to view this Foundation only as an ascetical consideration, or only as means of gaining self-control, or only as a direction of moral behavior is to miss and misconstrue its essential truth.

Christology of Foundation

In the words of the Foundation there is no mention of Christ. Yet, the purpose of this section is to show the Christology of the Foundation. Can this be done without violating or changing the meaning of Ignatius' words or arbitrarily reading a Christology into his thought? Though it might be desirable to introduce Christ immediately, is it an honest and legitimate procedure? We hope to show that it is.

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[45] Achille Gagliardi, *Commentarii seu Explanationes in Exercitia Spiritualia Sancti Patris Ignatii de Loyola* (Bruges: Desclee de Brouwer, 1882), p. 71; this edition was published 175 years after Gagliardi's death in 1607. In this early commentary the Foundation is obviously situated in the supernatural order. N.B. The italics are mine. Cf. also Franciscus de Hummelauer, S.J., *Meditationum et Contemplationum S. Ignatii de Loyola Puncta* (3rd ed., Friburgi Brisgoniae: Herder and Co., 1925), pp. 70-81.

First: In the last section we tried to demonstrate that the only context in which the Foundation can be understood, and the context in the mind of the author, is that of the supernatural order, that concrete order in which man lives as a creature called to share divine life. Man does not live in a purely natural order and the basis of Christian perfection is not moral activity but the supernatural virtues of faith, hope and charity. If the Foundation is supernatural and directs our attention to a supernatural end, the salvation of our souls, then the Foundation is Christian, that is, Christ is the only Way by Whom the end can be attained. Christ is the only Mediator between God and the creature. The supernatural order is open and attainable by the creature only because of Christ. Because of the truths of creation and elevation, sin, redemption and ultimate salvation essential to the Foundation, Christ is essential to the Foundation.[46] If the Foundation is a supernatural truth focused on man's supernatural end, Christ must be its center because He makes a supernatural destiny available to man.

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[46] Levie, loc. cit., 18; cf. also Hugo Rahner, "Christology of Spiritual Exercises," loc. cit., 308. It is Rahner's contention that any development of the Foundation must be supernatural and Christocentric.

Second: The Foundation is essentially open. That is, it pervades all the Weeks of the Exercises and is given concrete expression through them.[47] Each of the major exercises, the Kingdom, the Two Standards, Three Degrees of Humility and the Election, is based on the Foundation and fulfills it.[48] Each exercise looks back to the question of choice and answers that question first proposed in the Foundation: How is a man to choose? The answer implicit in the following exercises is: A man should ask for the grace to choose as Christ chose. Christ makes the Foundation concrete and He fulfills it.[49] In the Kingdom the exercitant is asked to embrace what Christ embraced. He is asked to choose, if it be God's will and for the greater praise and service of God:

> . . . to imitate Thee in bearing all wrongs and all abuse and all poverty, both actual and spiritual, should Thy most holy Majesty deign to choose and admit me to such a state and way of life.[50]

In the Third Degree of Humility, the most perfect disposition for the Election, the exercitant is supposedly already detached, indifferent and seeking only God's will. His choice is: "I desire and choose poverty with Christ's poor, rather than riches, in order to imitate and be in reality more like Christ our Lord; I choose insults," etc.[51] Why is this the exercitant's choice? Because Christ chose these things. While he contemplates the earthly life of Christ, the exercitant is directed to consider the state of life God may be choosing for him. The context of Christ's life and Christ's choices is the milieu of the Election. Therefore Christ is the expression and fulfillment of the Foundation. He is the completion of the *majis*, the *more*, at the close of the Foundation: "Our one desire and choice should be what is *more* conducive to the end for which we are created."[52]

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[47] Hummelauer, op. cit., pp. 11-15. In this commentary the section, "De meditationum nexu inter se," pp. 5-50 is considered to be a locus classicus.

[48] Rahner, "Christology of Spiritual Exercises," loc. cit., 182.

[49] Levie, loc. cit., 22. The attitude of the Foundation is summed up in the Second Degree of Humility. The question of choosing poverty and suffering because Christ chose it goes beyond the detachment and indifference of the Foundation and belongs to the Third Degree of Humility.

[50] Spiritual Exercises, No. 98.

Third: Christ is the example and model of the means used in the Foundation. The exercitant will understand indifference, detachment, the use or rejection of creatures in the example of Christ. The indifference to all created things, proposed in the Foundation, is exemplified in Christ's life. The detachment from one's own desires and inclinations is exemplified in Christ's always choosing those things He knows to be the will of His Father, especially His suffering and death.[53] The goals and ideals proposed in the Foundation, especially that of seeking only those things that lead to the praise, reverence, and service of God are summed up in Christ's example. As the Foundation looks forward to Christ for its fulfillment and completion, so the qualities of the Foundation are exemplified in Him. How does a man live the truth of the Foundation? By imitating Christ. Here, we believe, is the major Christological theme of the Foundation and of the Exercises: the imitation of Christ.[54] In the Exercises, Christ is primarily the model, the leader, the example. As Christ does, the exercitant should strive to do. Ignatius knows Christ to be the Way, the Truth and the Life, but his emphasis is on Christ as the Way. Therefore Christ is central to any development of the Foundation and though He is not mentioned, He is the focus and fulfillment of the consideration.

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[51] *Ibid.*, No. 167.

[52] *Ibid.*, No. 23.

[53] *Ibid.*, Nos. 195-197.

4. St. Paul

Our attempt now is to express the meaning of the Ignatian Foundation in the language of St. Paul. These particular passages are chosen because they help to emphasize and develop the supernatural and Christological character of the Foundation. Briefly, Paul's thought is: Man's purpose is to glorify God by accepting His invitation to share divine life, first, through incorporation in Christ, and then, through a life of more perfect assimilation to Him. The Foundation translated into Pauline terms:

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[54] De Guibert, op. cit., pp. 123-125. The author states that the primary presentation of Christ in the Exercises is as exemplary cause and model of sanctity; Ibid., p. 123.

> God, the Father of our Lord Jesus Christ has chosen us in him before the foundation of the world that we should be holy and without blemish in his sight. (Eph. 1, 4)
>
> We have been called by a special choice, having been predestined in the purpose of him who works all things according to the counsel of his will, to contribute to the praise of his glory. And those whom he has called, them he has also justified, and those whom he has justified, them he has also glorified, according to the eternal purpose which he accomplished in Christ Jesus our Lord. (Eph. 1, 11; Ro. 8, 29-30)
>
> Therefore we exhort you, for Christ's sake, be reconciled to God. For our sakes he made him to be sin who knew nothing of sin, so that in him we might become the justice of God. (2 Cor. 5,21)
>
> Let us conduct ourselves in all circumstances as God's ministers, in much patience, in tribulations, in hardships, in distress; in honor and dishonor, as dying and behold we live, as poor and enriching many; as having nothing yet possessing all things. (2 Cor. 6, 4-11)
>
> For the sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us. For the eager longing of creation awaits the revelation of the sons of God. (Ro. 8, 18-19)[55]

In the above development of Paul's thought, five essential Pauline themes are present: 1) The glory of God is the end and purpose of creation. 2) The initiative is with God in offering Himself to man as a gift. 3) This gift is a share in the Justice and Holiness of God Himself. 4) The gift is achieved through man's incorporation in Christ, whereby he becomes a new creature. 5) The perfection of this life and the ultimate glory of God is achieved finally in heaven, but also gradually in this world through man's rejection of selfishness and his imitation of Christ.

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[55] These passages from St. Paul are to be considered as a unit. This is our attempt to translate the Foundation of the Spiritual Exercises into the language of St. Paul. As the Foundation was presented as a unified theme of the finis of creation and its consequences, so here we have attempted to show a parallel theme in St. Paul, but from a strictly supernatural viewpoint.

In many places Paul stresses the glory of God as the ultimate reason for creation.[56] The whole purpose of Christ's life is to give glory to God, to glorify His Father, Who has no need of anything to add to His eternal and infinite glory. All things have their source in God and depend entirely upon Him for their existence.[57] The freedom, the initiative of God in offering man a new life, the completely gratuitous nature of God's gift are essential qualities of Paul's message. Nothing that man could offer or any action that he could ever perform could be the cause of God's love or in any way call for God's action as a reward or merited recompense. The sovereign freedom and transcendence of God is matched only by the absolute gratuitousness of His gift.[58] (Col. 1, 12-13; Eph. 2, 4-7; Ro. 5, 8-10) The totally supernatural orientation of Paul is obvious in any passage dealing with God's action. It is unowed, unattainable, and totally beyond the capacity of any creature. This is the context in which we should hear Ignatius speak of God our Creator and Lord.

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[56] Amiot, op. cit., pp. 286-293. Commenting on the passage with which we introduced this consideration of the Pauline expression, Eph. 1, 4ff, Amiot says that St. Paul's insistence on the glory and praise of God as the supreme end of the redemption of mankind stands at the summit of his thought; Ibid., p. 291.

[57] Philip J. Donnelly, S.J., "Dogmatic Foundations of the Spiritual Exercises," Woodstock Letters, LXXXII (1954), 131-157.

[58] Amiot, op. cit., pp. 56-65; cf. also Prat, op. cit., pp. 77, 161-163

Man's re-creation in Christ, his justification through Christ, his being interiorly renewed with the holiness of God, Himself, is a central teaching of Paul.[59] It is this doctrine, we believe, that should be central to any development of the Ignatian Foundation. This doctrine of man's incorporation in Christ clearly situates the Foundation in the supernatural order, and best expresses the supernatural and Christocentric character of the Foundation. The doctrine of man's redemption, in its essential meaning, is more proper to the following chapter where we will treat the Ignatian concept of sin, but regarding the Foundation, this supernatural and Christocentric orientation is essential. There is no such thing as a purely natural state for man. The only true historical state for man is a supernatural one, a state in which man is summoned to share divine life, to participate in the nature of God. This fact is essential for any valid presentation of the Foundation because we have shown that the only valid context of the Foundation is the supernatural one. We suggest that this doctrine of man's elevation to a share in God's life is the one most explicit emphasis that the theology of Paul offers to the spirituality of the Exercises.

In other respects, there are obvious points of parallelism and agreement between the Ignatian Foundation and the Pauline expression of the same basic truths. The most obvious of these parallel themes are: 1) the transcendence and majesty of God Who alone is the purpose of man's existence;[60] 2) the necessity of man's radical and total detachment from self-centeredness if God is in reality to be man's end;[61] man's acceptance and consequent imitation of Christ as the only true means of glorifying God.[62] In treating the meaning of the Foundation in this chapter, we believe that these points were shown to be present. One passage of Paul that expresses this majesty of God, necessity for detachment, and call to imitation of Christ is the following:

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[59] Cerfaux, op. cit., pp. 520-521; 317-319. This general doctrine of divine life will be shown to have particular importance for the Ignatian meditations regarding Sin in the First Week, the Two Standards in the Second Week and the Resurrection in the Fourth Week.

> Have this mind in you which was also in Christ Jesus, who though he was by nature God, did not consider being equal to God a thing to be clung to, but emptied himself, taking the nature of a slave and being made like unto men. And appearing in the form of man, he humbled himself, becoming obedient to death, even to death on a cross. Therefore God has exalted him and has bestowed upon him the name that is above every name, so that at the name of Jesus every knee should bend of those in heaven, on earth and under the earth, and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father (Phil. 2, 1-11)

We Say that these considerations of the majesty of God, the necessity for detachment, and the call to imitation of Christ, are obviously present both in the Foundation and in the teaching of St. Paul. The Pauline language is more expressive and the thought more completely developed than that of

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[60] Amiot, op. cit., pp. 287-288.

[61] Cerfaux, op. cit., pp. 108-109; 304-308.

[62] Ibid., pp. 182-183; Prat, op. cit., p. 345; Amiot, op. cit., pp. 146-147.

Ignatius, but thus far the doctrine is the same. However, when we consider the Pauline expression of man's becoming a "new creature," his being a "new man created according to God in justice and truth," then the parallel between Ignatius and Paul is not so obvious at all. This doctrine of Paul that clearly identifies the ontological state of the Christian would provide an explicit supernatural and dogmatic context to the Foundation. This doctrine would clearly situate the Foundation in the realm of revelation, and express the supernatural and Christocentric basis of the Christian life.[63]

In these passages of St. Paul we see Christ not only as the Way and the Truth but also as the Life. Christ is not only the Mediator, the leader, the example and the norm, He is also the source of divine life. The outstanding contribution of Paul's doctrine to a fuller understanding and more perfect meaning of the Christology of the Foundation is the emphasis on man's new principle of life in Christ. The justice and holiness of God become, through Christ, the justice and holiness of man. In Christ man is elevated to the glory of a son of God and he is a new creature to and in the very source of his being.

Where the emphasis in the Christology of the Foundation is on loyalty, devotion, service, choice, in a word, on imitation of Christ, Paul's teaching gives additional light and an added emphasis to divinization in Christ.

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[63] Ibid., pp. 142-144.

5. Conclusion

The purpose of this second chapter was first to consider the structure and purpose of the Spiritual Exercises taken as a whole, and then to examine in particular the fundamental consideration of the Exercises, the Foundation. The specific point of view was to establish the supernatural and Christocentric character of the Foundation and to express the relevant doctrines in the language of St. Paul.

First, from the language of Ignatius we showed that the Spiritual Exercises are essentially an organized and graduated programme of prayer, based on Ignatius' own personal encounter with God, with the purpose of placing the exercitant actively at God's disposal.

Second, we showed that the Foundation, the basic and pervasive consideration of the Spiritual Exercises should be understood in a supernatural context with Christ as its focus and fulfillment. Christ, Himself, epitomizes the point of the Foundation, that man's every choice must be guided by his supernatural end, and in His obedience and suffering He is the model of the means of attaining that end, detachment and indifference.

Third, we showed that Paul's expression of the supernatural and Christocentric basis of Christian life not only expresses these aspects of the Foundation, but also presents an essential dogmatic and theological emphasis to the Foundation. In addition to the Ignatian emphasis on commitment to and imitation of Christ as the means of attaining man's supernatural end, the Pauline expression also stresses the prior and paramount fact of man's divinization in Christ. Paul's expression of the same truths not only brings out clearly their supernatural and Christocentric character but it also presents the desired dogmatic and theological orientation for the Foundation of Ignatius.

CHAPTER III

THE CENTRALITY OF CHRIST IN IGNATIUS' CONCEPT OF SIN--FIRST WEEK

This third chapter will treat the Christology of the First Week in the light of St. Paul. This Week is concerned with sin, its reality and its effects, both in the world and in the life of the exercitant.

1. Ignatius and Sin

As the Foundation expounds and develops man's supernatural end and the means of attaining it, this First Week treats of the disorder in human life, which is the obstacle to the end--the disorder of selfishness, of a creature's attempting to pervert the Foundation to a glorification of himself. This is an appeal to a deep and essential realization of the malice, the ingratitude and the all-pervasiveness of sin.

Ignatius is not interested in a minute catalogue of the sins of the exercitant. The purpose of this Week is not essentially an examination of conscience to prepare for a general confession, though this is treated and the practice advised.[1] Here the purpose is much more extensive and significant for the exercitant's entire life than that. The meditations ask the exercitant: What is your attitude toward sin, what do you really think about sin as you see it in the history of the world and in your own life? Perhaps a more complete definition of the purpose of the First Week would be: first, a realization of sinfulness, the understanding of and revulsion against the state, the climate of sinfulness in which man lives and to which he continues to give his allegiance; second, in the context of Christ's redeeming crucifixion, a determination to accept His grace and to amend one's life.

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[1] The Spiritual Exercises of St. Ignatius, trans. Louis J. Puhl, S.J. (Westminster, Md.: Newman Press, 1951), Nos. 32-44.

Ignatius exposes the fact and effects of sin from two aspects: the cosmic history of sin and the personal involvement in sin during the life of the exercitant.[2] The historical aspect of sin is concerned with the sin of the Angels, the sin of Adam, and the serious sin of any one person who rejected his supernatural end. Then, the personal aspect of sin in the life of the individual exercitant is developed.[3] The reason for this procedure is that the exercitant be impressed first with the fact of sin in general, that he may see the reality of sin in contrast with the general truth of the Foundation, and then that he might gain in prayer a clear and decisive understanding of the significant role that sin has played in and throughout his own life. This basic realization is designed to lead to a genuine sorrow and an abhorrence for sin in general and as it appears in the personal history of the exercitant. He is to act in such a way that he will renounce sin in his life and determine to change radically the previous selfish motivation of his life. The radical disorder of his life is to be realized, atoned for, and rejected.

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[2] Franciscus de Hummelauer, S.J., Meditationum et Contemplationum S. Ignatii de Loyola Puncta (3rd ed., Friburgi Brisgoniae: Herder and Co., 1925, pp. 14-15; 90-96.

[3] Spiritual Exercises, Nos. 45-50; 55-62.

It is important to stress the fact that these different meditations are not intended primarily as a minute catalogue of particular sins. In the method for making a general confession given by Ignatius, the commandments of God and of the Church are presented as a framework as are the conditions necessary for mortal or venial sins.[4] But in the meditations themselves, as will be pointed out, the _fact_ of sin, the _tendencies_ toward sin, the _atmosphere_ of sinfulness in the life of the exercitant are the aspects of sin that are emphasized. Again, these meditations are not calculated to lead to hopelessness or a sense of personal frustration and failure. From the very first exercise Ignatius presents Christ as Savior and Redeemer. The atmosphere is always one of gratitude to the infinite mercy of Christ dying on the Cross for "my sins."[5] It is within the context of the Redemption that sin is to be presented, and it is never presented outside of the fact that the exercitant is redeemed, that he has not been judged or condemned, but rather that he is invited from the very beginning to a closer intimacy with Christ.

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[4] _Ibid._, Nos. 32-41; Hummelauer, _op. cit._, p. 14.

[5] _Spiritual Exercises_, No. 53; H. Rahner, S.J., "The Christology of the Exercises," ed. and trans. Richard Dimler, S.J., _Woodstock Letters_, XCII (1963), 186-187.

The sinner has deserved eternal punishment for his sin, but this sentence of condemnation has not been passed on him. At this point in his life, no final judgment has been given; instead, through the infinite mercy of Christ he is called to repentance, amendment and a new life of service of Christ. This is a consideration of the present ontological state of the exercitant. His true life is made clear to him, and Christ offers the exercitant a choice for time and eternity.

In the official directory, warnings are given against any strain or tension on the part of the exercitant.[6] Even the suggestion of an added meditation on the Prodigal Son at the close of the First Week[7] should not be seen as an abrupt transition to a consideration of God's love and God's mercy after an exclusive consideration of God's justice and punishments. As we will see, the colloquy with Christ, the spontaneous prayer of sorrow and gratitude to Christ is an essential and integral part of the meditations from the beginning of the Week and is the focus of every following meditation, including the exercise on Hell.

Therefore to reduce the purpose of these exercises on Sin to a scrutiny of soul or a detailed cataloguing of faults and failings would be to miss the point of the First Week which is much more directed to an understanding of sin and a determination to be rid of it. This Week can be shortened or lengthened and this duration depends primarily on the disposition and spiritual state of the particular individual. Indeed, the ideal, according to the Directory, is that this entire week be completed in four or five days in the full course of the Exercises.[8]

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[6] Directoria Acquaviva, "Directoria Exercitiorum Spiritualium," Monumenta Historica Societatis Jesu (Roma: Monumenta Societatis Jesu, 1955), LXXVI, p. 653.

[7] Ibid., p. 665.

The Directory of 1599 recognizes the possibility of strain and misinterpretation by the exercitant during this First Week. It is possible that sin be dwelt on in too pessimistic and detailed a manner. It is possible that the salvific fact of the cross of Christ is not sufficiently realized, and hence the addition in the Directory of 1582 of a meditation on the Prodigal Son already mentioned.[9] This is a meditation that Ignatius himself does not explicitly mention since the fact of God's mercy should form the context of all the meditations on sin. From the outset, therefore, Christ is presented as Savior, though the precise nature of our redemption in Christ is not developed.

Cosmic Aspect of Sin

The first meditation of the First Week is a meditation on "triple sin," specifically, the sin of the angels, the sin of Adam and Eve, and the sin of anyone who, because of one mortal sin, went to Hell. The point of this meditation is to impress the exercitant with the seriousness of sin, particularly in its consequences. Once again there is no theological development here on the nature of sin, there is merely the broadest statement of the consequences.

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[8] Ibid.

[9] A meditation on the Prodigal Son was first explicitly suggested in the first Directory to be approved by a General Congregation of the Society. This was the Directory of Fr. Lames Miro, S.J., written no later than 1582. Cf. "Directoria Exercitiorum Spiritualium," op. cit., p. 391. Ignatius makes no explicit mention of this exercise, but he allows additional exercises for the First Week though they may not be given in his text. Cf. Spiritual Exercises, No. 72.

These three examples are chosen because the seriousness and disastrous consequences of sin in terms of praise, reverence, and service of God are very clear. The exercitant is directed to consider, to reflect on these sins, thinking them over in greater detail and being roused to prayer and sorrow through these reflections. First, the angels, refusing to use their freedom to reverence and obey God, were changed from grace to hatred of God and cast into hell. In reflecting on these facts the exercitant is told to weigh the comparison between this one serious sin with its eternal consequences and the many times he has been spared a similar condemnation in spite of his many sins deserving similar punishment.[10]

The sin of Adam and Eve is presented as a rebellion in pride on the part of God's creatures who were created in grace to praise, reverence, and serve God.[11] Their refusal is in direct contrast to the harmonious order of the Foundation. The result of their disobedience is their separation from God and their becoming the source of supernatural corruption for the entire human race. By their sin they lost original justice, and for the rest of their lives lived without it in penance and labors.

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[10] Spiritual Exercises, No. 48.

[11] Ibid., No. 51.

This point, we believe, is typical of Ignatius' summary method of presentation and is a perfect example of the parallel between his presentation and that of St. Paul, which we will consider later. Ignatius says that Adam and Eve "were created in the state of grace"[12] but there is no development of this theme. They were "changed from grace to hatred of God, and cast out of heaven into hell."[13] By their sin they were responsible for the "corruption that came upon the human race . . . by their sin they lost original justice."[14] Ignatius, in this lapidary form, does not consider the nature of sin, its intrinsic effect, or man's solidarity in Adam at any length as St. Paul does, rather he asks the exercitant to realize that this calamity and punishment are due to a single serious sin. In comparison, he is to consider "how many times I have deserved damnation for the many grievous sins I have committed."[15] The theology of sin is left to the development of the exercitant; Ignatius' emphasis is on its serious consequences for man--his separation from God, and God's mercy in preserving him thus far during his life.

In the third point, Ignatius considers the particular sin of any one person who because of one mortal sin went to Hell.[16] The aspect of sin he emphasizes here is the gravity and malice of sin against God, our Creator and Lord. God, the supreme end of man as portrayed in the Foundation, is seen in this meditation as One Whose infinite goodness is deliberately rejected. The subsequent punishment of damnation for the sin is a consequence of this rejection, driving home the malice of the offense against God's infinite majesty. The supreme Creator and Lord of the Foundation is the object of man's defiance, and the exercitant is directed again to consider how great is the malice of sin, and how the mercy of God alone has spared him from the same punishment that he has deserved.

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[12] _Ibid._

[13] _Ibid._

[14] _Ibid._

[15] _Ibid._, No. 48; 59-60.

The Exercitant

What is the attitude of the exercitant, the creature who stands as a sinner before God? Here the imagery employed by Ignatius, now a director of souls, shows clearly the chivalric ideas so deeply imprinted in the mind of Ignatius the former courtier. He directs the exercitant to ask for the grace of shame, confusion and sorrow for his sins, using the example of a knight standing before his king and the entire royal court.[17] Filled with shame and confusion, the sinner has offended his lord from whom he had previously received so many gifts and favors. The exercitant is to reflect on the sovereign majesty of God and His attributes of wisdom, power and justice and to see himself as a prisoner in chains before his judge, deserving of death and condemnation for his betrayal and infidelity.[18] In the second meditation, a consideration of the personal sins of the exercitant, this attitude is brought out even more clearly where he is directed to ask for a growing and intense sorrow and tears for his sins,[19] a sincere repentance and reformation.

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[16] Ibid., No. 52.

[17] Spiritual Exercises, No. 74.

In the first meditation the exercitant is directed to pray for an understanding of the malice and consequences of sin, a more general and cosmic appreciation. In the second meditation he is to reflect and consider sin from a personal viewpoint. Going over the different phases of his own life, the places where he lived, the persons with whom he has dealt, the offices he has held, the exercitant is to see, understand, and realize how he has made sin his own.[20] He has ratified and made personal to himself the general climate of sin, and by his own commitment he has made himself worthy of damnation. Ignatius tells him to consider himself and his life in comparison with all men, with the angels and saints and with the majesty of God Whom he has dared to offend. He is to consider the malice and gravity that such an offense has in itself before God, our Creator and Lord, even if it were not forbidden. Finally, he is to consider himself and all creation in comparison with the majesty of God.

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[18] *Ibid.*, No. 74.

[19] *Ibid.*, No. 55.

[20] *Ibid.*, No. 56.

Both the first and second exercises are to be repeated together in a summary as the exercitant looks upon himself in relation to God. He is to see himself as a source of corruption, an ulcer from which poison is pouring forth. He is imprisoned in his corruptible body and cast out in darkness among brute beasts, and he is to cry out in wonder that nature, the animals, the elements, the angels, have not united to destroy him for his pride and arrogance in having offended and continuing to offend God.[21]

For the exercitant, the overall sense of sin gained from the language of Ignatius is one of estrangement from God. The ingratitude, infidelity and malice of man's sin has cut him off from God and left him helpless to return. Besides, the malice of his actions has left him justly deserving eternal damnation. In the Meditation on Hell, Ignatius repeats that it is only the mercy of God that has prevented the eternal damnation of the sinner. These considerations are to be repeated and reflected upon until the sense of sin, the depth of one's own sinfulness, is realized and accepted as profoundly as possible. If the Foundation looks at man precisely as a creature totally dependent on God, the First Week looks at man precisely as a sinner separated from God and deserving of condemnation.

In each exercise Ignatius explains to the exercitant the exact point of the exercise and directs him to beg God for a specific grace that clearly defines this purpose and places it in the gradual buildup of the entire scheme. This particular grace always appears in each exercise as the second prelude or preliminary step of the meditation.[22] By examining this second prelude one can discover the intention of Ignatius and the precise point to which he is directing the exercitant.

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[21] *Ibid.*, No. 60.

> I will ask God our Lord for what I want and desire. Here it will be for shame and confusion, because I see how many have been lost on account of a single mortal sin, and how many times I have deserved eternal damnation, because of the many grievous sins that I have committed.[23]

> This is to ask for what I desire. Here it will be to ask for a growing and intense sorrow and tears for my sins.[24]

> I should ask for what I desire. Here it will be to beg for a deep sense of the pain which the lost suffer, that if through my faults I forget the love of the eternal Lord, at least the fear of these punishments will keep me from falling into sin.[25]

In direct connection with the matter of the second prelude is the personal prayer of the exercitant, the colloquy. Ignatius explains this essential element of the exercises as an intimate dialogue between the exercitant and God the Father, or Christ, or Our Lady, according to the subject matter treated and the circumstances.[26] In the colloquy the exercitant is to reveal to God his dispositions, desires, feelings, resolutions and needs. Whereas the subjects of the meditation deal _with_ God or are considerations _about_ God, the colloquy is a prayer in which the exercitant speaks _to_ God. Though Ignatius directs that all prayer, meditation or contemplation, be made with reverence and the realization of God's presence and activity, the _colloquy_ is the heart of prayer and is directed immediately _to_ God Himself and therefore should be made with even greater reverence and devotion. The _colloquy_ is an expression of great sorrow and repentance, of love, confidence and familiarity. It is an expression of gratitude for God's gifts and graces in prayer, an offering of one's total person, his actions and thoughts, and a petition for further gifts and graces.

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[22] Hummelauer, op. cit., pp. 575-587. The first prelude of each meditation is intended as an aid to the intellect and imagination. This prelude is usually an account or description of the scene to be considered. The scene is to be Present to the exercitant, and he present to the scene. Cf. James J. Doyle, S.J., "Postscript on the Presence of Christ in His Mysteries," Contemporary Thought and the Spiritual Exercises of St. Ignatius, ed. Robert F. Harvanak, S.J. (Chicago: Loyola University Press, 1963), p. 77.

[23] Spiritual Exercises, No. 48.

[24] Ibid., No. 24.

[25] Ibid., No. 65. Cf. Hummelauer, op. cit., pp. 587-596.

The colloquy will be all of these things and others depending on the graces sought in particular exercises. It is to be made as:

> one friend speaks to another, or as a servant speaks to his master, now asking him for a favor, now blaming himself for some misdeed, now making known his affairs to him and seeking advice in them.[27]

As Ignatius describes the _colloquy_ and as it is employed again and again in the Exercises, it is the climax of each exercise and the task of the exercitant to which the reflections, considerations, intellectual developments and volitional acts lead. The whole person is present before God as completely and honestly as he can be and he is directed to speak directly to God as he is moved to do so. Sometimes the matter of the colloquy is suggested in some detail by Ignatius, at others the exercitant is instructed simply to consider the meditation and freely express to God the thoughts, feelings and desires aroused in the intimacy of his soul. The particular colloquies of the First Week of the Exercises will be treated in the following section where we will consider the role Ignatius describes for Christ in the exercises of the First Week.

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[26] _Spiritual Exercises_, No. 54. Cf. A. Gagliardi, S.J., _Commentarii seu Explanationes in Exercitia Spiritualia S.P. Ignatii de Loyola_ (Bruges: Desclee de Brouwer, 1882), pp. 28-32.

[27] _Spiritual Exercises_, No. 54.

2. Christ in the First Week

To determine the place of Christ in the FirstWeek of the Exercises, we will follow the pattern used in the last chapter to determine the centrality of Christ in the Foundation. As was true in the actual explicit language of the Foundation, the words used by Ignatius in developing the First Week are not mainly devoted to Christ. In fact, Christ is mentioned explicitly in Ignatius' development of sin only twice.[28] This fact has led some to believe that Christ does not really appear as the central figure in the Spiritual Exercises until His presentation in the Kingdom and the exercises of the Second Week. It is our suggestion, in keeping with many modern commentators,[29] that such a view is too limited. On the contrary we suggest that Christ is central to the thought and development of the First Week and that such a procedure is essential to the thought of Ignatius.

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[28] Ibid., Nos. 53 and 63.

We have spoken of the importance of the colloquy in the Exercises as the heart and highpoint of each individual exercise. In this context, we find Christ as Savior in the first colloquy of the first exercise on sin,[30] a colloquy that can be said to sum up and preview the rest of the Exercises. He also is the central figure as Mediator in the Triple Colloquy[31] of the second exercise, an element of paramount importance in the Exercises, as we will explain. Therefore in any development of sin, from the language of Ignatius himself, Christ is central in the First Week as Savior and Mediator.

> Imagine Christ our Lord present before you on the cross, and begin to speak with him, asking how it is that though He is the Creator, He has stooped to become man, and to pass from eternal life to death here in time, that thus He might die for our sins.
> I shall also reflect upon myself and ask: 'What have I done for Christ? What am I doing for Christ? What ought I to do for Christ?

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[29] H. Rahner, S.J., Notes on the Spiritual Exercises, trans. Louis Mounteer, S.J. (Woodstock, Md.: Woodstock College Press, 1956), pp. 311-312; H. Rahner, "Christology of the Exercises," op. cit., pp. 184-188; Ignacio Iparraguirre, S.J., A Key to the Study of the Spiritual Exercises, trans. J. Chianese, S.J. (Calcutta: Hibernian Press, 1955), pp. 44-45.

[30] Spiritual Exercises, No. 53.

[31] Ibid., No. 63. Iparraguirre, op. cit., pp. 46-48.

> As I behold Christ in this plight, nailed to the cross, I shall ponder upon what presents itself to my mind.[32]

This is the first colloquy of the Exercises. It occurs immediately after the considerations of the first exercise, the meditation on the sin of the Angels, the sin of Adam, and the sin of anyone who, because of one mortal sin, went to hell. Christ is introduced suddenly and, in a sense, unexpectedly. Only later will there be meditations on the Incarnation and the Kingdom in the Second Week, on the life of Christ and His passion in the Third Week. Here, initially, Christ is introduced on the cross "that thus He might die for our sins." He stands between the punishment of eternal condemnation deserved by the sinner, a punishment already inflicted on others, and the exercitant at this particular moment in his life.

In a supernatural context, the exercitant is "a source of corruption and contagion from which has issued countless sins and the most offensive poisons" who is confronted with Christ on the cross. This corruption and poison can be taken only in reference to the supernatural order, in reference to man's supernatural life. There is no suggestion here of any intrinsic corruption of the natural faculties of man's intellect and will, since Ignatius, all through the Exercises, looks upon these faculties as good. The faculties of intellect, will, imagination and emotion are called upon over and over again in the Exercises as the means and instruments of prayer and service. Only those aspirants possessed of these gifts to a high degree are to be admitted to the full course of the Exercises.[33] But here, in the context of a strictly supernatural end and the separation from God that is sin, the exercitant can honestly wonder how the "loathesomeness and malice which every mortal sin I have committed" has not created "new hells in which I should be tormented forever." The prevention of and obstacle to this deserved punishment is "Christ present on the cross." Christ, therefore, is introduced as Savior. It is His death on the cross that has saved mankind and in particular has prevented the exercitant from final and eternal damnation until this moment of his life. In this context the exercitant in the words of Ignatius asks the questions that review and preview his entire life: "What have I done for Christ? What am I doing for Christ? What ought I to do for Christ"?

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[32] Spiritual Exercises, No. 53.

The exercitant stands before the crucified Christ and realizes the malice of sin, the punishment he has deserved for his sins and the fact that the love of Christ has saved him from this punishment. There is no question here of going through the various torments and individual sufferings of Christ's passion, this will be taken up in the Third Week. Nor is there a question of a definite decision regarding the disposition of one's life. Rather, this is the fact of man's repentance and redemption through Christ. Christ has saved man from his sins and their consequences. The exercitant is asked to consider what response he ought to make. Christ has made the first overture, the first gift of salvation, what is the exercitant's answer to be? This is a reiteration of the choice presented in the Foundation, that "our one desire and choice should be what is more conducive to the end for which we are created,"[34] and that choice is centered on the response to Christ as Savior.

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[33] Directoria Acquaviva, op. cit., pp. 581-582.

The third exercise of the First Week is a repetition of the first two exercises.[35] The exercitant is to go back over the particular points in which he experienced greater consolation or desolation, greater spiritual appreciation or dryness. God has been leading the exercitant, and the point of this repetition, a favorite suggestion of Ignatius in the Exercises, is that he may understand and benefit as much as possible from the realization he has come to and the graces he has received. His realization and repentance are the basis of a new way of life. In this exercise Ignatius suggests the triple colloquy for the first time.

> The first colloquy will be with our Blessed Lady, that she may obtain from her Son grace for me for three favors:
> 1. A deep knowledge of my sins and a feeling of abhorrence for them;
> 2. An understanding of the disorder of my actions, that filled with horror of them, I may amend my life and put it in order;
> 3. A knowledge of the world, that filled with horror, I may put away from me all that is worldly and vain. Then I will say a "Hail Mary."

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[34] Spiritual Exercises, No. 23; H. Rahner, Christology of the Exercises, op. cit., pp. 186 and 188.

[35] Spiritual Exercises, No. 62.

> Second Colloquy. I will make the same petitions to the Divine Son that he may obtain these graces from the Father for me. After that I will say "Soul of Christ."
>
> Third Colloquy. I will make the same requests of the heavenly Father that He Himself may grant them to me. Then I will close with the "Our Father."[36]

This triple colloquy is used by Ignatius at the most significant stages in the Exercises, those places which he considers to have the greatest importance in the life of the exercitant and where a crucial point in the retreat has been reached. Beside this present recommendation, he directs the exercitant to make use of the triple colloquy at the close of the meditation on the Two Standards, the Three Classes of Men and the Three Degrees of Humility.[37] These exercises are important because of their intimate connection with and preparation for the Election, the choice to which God is leading the soul. The triple colloquy is to be employed because of the essential need the exercitant has of being enlightened, taught and led by the grace of God. In these places especially it is essential that the exercitant be docile and attentive to the communication and action of God.

In this triple colloquy Christ holds the place of Mediator. Our Lady will "obtain from her Son" and the Divine Son will "obtain these graces from the Father." It is Christ who is the bridge between the exercitant and the Father.

Therefore, in the First Week, Ignatius presents Christ primarily as

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[36] Ibid., No. 63.

[37] Ibid., Nos. 147, 156, 168.

Savior and Mediator between God the Father and man. It is Christ Who acts to redeem man from his sins. He intercedes with the Father to obtain His grace to enable the exercitant to understand the meaning of sin as fully as possible and to put away the disorder in his life. This is the first step and proximate goal of the Exercises: "We call Spiritual Exercises every way of preparing and disposing the soul to rid itself of all inordinate attachments."[38]

3. St. Paul and Sin

We have treated the fact and consequences of sin as portrayed in the First Week of the Exercises and the centrality of Christ as _Savior_ and _Mediator_. We will now consider the same theme as presented by St. Paul. We will show many parallels between the thought of Ignatius and Paul: the emphasis on _sinfulness_ rather than on individual _acts_ of transgression, the imagery of sin as slavery, tyranny, mastery, and corruption, the fontal sin of Adam, man's personal ratification of sin, and man's helplessness to overcome the power of sin.

But while the Pauline themes of salvation as _liberation_ from sin, _redemption_ from captivity, and _reconciliation_ with God are plainly evident in Ignatius, the dimension of _justification_, the intrinsic re-creation of man in Christ, can form an important addition to the Exercises. Paul goes beyond a juridical treatment of sin and portrays Christ as the source of divine life.[39] This development of the justification and sanctification of the "new creature" (Eph. 2, 4-6; Ro. 6, 11) in Christ is, we believe, perfectly congruous with and essential to the Ignatian Christology of the First Week. We shall develop this point after noting the Pauline treatment of certain themes explicit in the First Week.

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[38] _Ibid._, No. 1.

The first Pauline theme that is also explicit in the exercises of the First Week is liberation from sin. Paul treats sin primarily as a state or manner of existence. For him, as for Ignatius, sin is less a question of particular acts or individual actual sins than an orientation or atmosphere of life in which a man habitually lives. For him sin is a cosmic reality, mankind's bondage in a state of opposition toward God. It is a state that governs man's behavior like an ineradicable bad habit (Ro. 1, 18-24; Ro. 2, 1-11).[40]

Since the fall of Adam, sin is personified as master over an enslaved people. Because of the sin of Adam and his fall from grace all of his descendants share in his punishment, in his estrangement from God. Sin has established itself as a reigning power that holds men in slavery and submission. They are unable to overthrow the rule of sin, but rather they are subject to its dominion and consequences, further sin and death.

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[39] F. X. Durrwell, C.SS.R., The Resurrection, trans. Rosemary Sheed (New York: Sheed and Ward, 1960), pp. 40-56.

[40] L. Cerfaux, Christ in the Theology of St. Paul, trans. Geoffrey Webb and Adrian Walker (New York: Herder and Herder, 1959), pp. 131-148; cf. also F. Amiot, The Key Concepts of St. Paul, trans. John Dingle (New York: Herder and Herder, 1962), pp. 98-102, 50-54, 67-69.

The imagery of slavery to sin recalls Ignatius' picture of the sinner as a prisoner in exile among brute beasts unable to free or liberate himself from the bondage of sin. Paul's concentration is on the state in which man actually exists as a result of his incorporation in Adam who as head of the human race was originally responsible for man's aversion and estrangement from God. Man is therefore a slave of sin (Ro. 6, 16-18) and a prisoner to the law of sin and death within him (Ro. 7, 22-23). It is Christ who appears to liberate man from the mastery of sin and the condemnation due to sin (Ro. 5, 21; 3, 9; and Gal. 4, 4-7).[41]

> There is therefore now no condemnation for those who are in Christ Jesus, who do not walk according to the flesh. For the law of the Spirit of the life in Christ has delivered me from the law of sin and death. For what was impossible to the Law, in that it was weak because of the flesh, God has made good. By sending his Son in the likeness of sinful flesh as a sin-offering, he has condemned sin in the flesh, in order that the requirements of the Law might be fulfilled in us, who walk not according to the flesh but according to the spirit (Ro. 8, 1-4).

A second theme employed by St. Paul and explicit in the First Week is that of redemption. As a consequence of sin man is sold into bondage, and Christ's work of redemption is the ransom paid for his deliverance. Just as slaves are sold at auction and become the goods and property of their masters, so mankind through sin has been sold into the mastery of sin and is under its dominion. Sin is personified as a tyrant and slave holder who keeps his subjects in bondage and whose wages are physical and supernatural death. Sin is a kingdom of death that binds mankind within itself, against which man is powerless to resist and from which he is unable to free himself. The ransom for his freedom is the blood of Christ shed on the cross as an act of love and deliverance.[42]

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[41] Fernand Prat, S.J., The Theology of St. Paul, trans. John L. Stoddard (London: Burns Oates and Washbourne Ltd., 1942), II, pp. 58-61.

There is no question of sin having "rights" in strict justice to payment of a ransom, nevertheless it is the blood of Christ that is offered and given in ransom for the deliverance of sinners. This emphasis stresses the fact of Christ's oblation, not necessarily dwelling on the details of his suffering or the immediate challenge to imitate Him in his sufferings. The fact that faces the sinner in this context is the pouring out of Christ's blood as an act of forgiveness and redemption when the sinner is helpless to redeem himself.

"In him we have redemption through his blood, the remission of sins, according to the riches of his grace" (Eph. 1, 7).

Christians are bought and a great price is paid for them. That price is Christ's "becoming" sin and suffering to liberate sinners from the punishment of their guilt (I Cor. 6, 20; Ro. 7, 14; Gal. 3, 13).[43] Therefore in the face of this gift of love, Christians are urged to be rid of all sinfulness in their lives and not to return to the bondage of sin and death from which they have been liberated and redeemed at such a cost. This theme of redemption and the realization of the price given for redemption is the same point stressed by Ignatius in the first colloquy of the First Week when the sinner is confronted by Christ dying on the cross for his sins. Christ is paying the price for the sinner's deliverance and in this context the sinner asks: "What ought I to do for Christ?"

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[42] Cerfaux, op. cit., pp. 133-137.

[43] Amiot, op. cit., pp. 98-99.

Sin, according to St. Paul, is not only the slavery and bondage of man for whom Christ is Liberator and Redeemer, it is also the state of enmity with God, a state of estrangement in which Christ appears as Mediator to effect man's Reconciliation with the Father. This is the third theme common to Paul and Ignatius (Ro. 5, 10-11; 2 Cor. 5, 18-19; Col. 1, 21-22).

In contrast to the rebellion and disobedience of Adam in whom all have sinned and from whom all contract their initial guilt, Christ acts to heal the estrangement, the rupture that exists between God and man. By sin man is turned away and averted from God. By his own power he is unable to take a step on the journey of reconciliation. He has neither the resources nor the initiative to effect peace with God or heal the breach that exists between him and God as the result of sin. It is the initiative of God and the infinite mercy and condescension of Christ that effect this reconciliation. All through the Epistles Paul gives thanks to Christ in His infinite mercy to Whose initiative and love man owes his reconciliation. As it was first in the sin of the first man, Adam and then in man's own consequent ratification of this enmity that the gulf between creature and creator was created, so it is in Christ that this gulf is spanned and mankind is brought back from exile to God as a Father. (Eph. 2, 17-22; Ro. 5, 15-19)[44] This is the "exile among brute beasts" of which Ignatius speaks.

Just as the horror and revulsion of this exile gives rise in Ignatius to a colloquy of sorrow, repentance, and gratitude before Christ, so Paul's realization of Christ's love for him gives rise to a hymn of praise and gratitude to Christ Who has first loved him with an infinite and enduring love:

> Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or hunger, or nakedness, or danger, or the sword? . . . But in all these things we overcome, because of him who has loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height nor depth, nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord (Ro. 8, 35-39).

Justification

In treating the Pauline expression of Christ's role in accomplishing man's deliverance from sin, we have seen that his themes of liberation, redemption, and reconciliation are closely parallel to Ignatius' treatment of sin in the First Week of the Spiritual Exercises. The passages cited from St. Paul express the grace Ignatius directs the exercitant to ask for and these passages might well supply the matter of the Ignatian colloquy. There is a harmony and correlation between Christ in the First

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[44] Cerfaux, op. cit., pp. 138-141.

Week as Savior and Mediator and Christ in the Epistles as Liberator, Redeemer and Reconciler.

However, there is a fourth aspect of the redemption as treated by St. Paul that is by no means explicit in the Exercises, that of justification.[45] This is a theme that has an essential role, that is basic to Catholic faith, but one that is not explicit in any part of the Spiritual Exercises. Yet we suggest that this fact of man's intrinsic justification and sanctification in Christ is the one single dogma that gives the best dogmatic foundation and motivation to the Ignatian emphasis throughout the Exercises: the imitation of Christ.

For St. Paul, the essence of man's justification can be expressed by the terms: death and life. Because of sin, and particularly the sin of Adam, man was chained in bondage to the mastery of sin, he was sold into the slavery of sin and he was estranged from God. More than this, however, through sin man died. The mission of Christ is to bring man to life.[46]

This death is physical death, the end of man's mortal life and the corruption of his physical natural body as the wages and punishment of sin. Beyond the infliction of physical death, sin deprives man of divine life, the gift of original justice by which man shares in the divine nature. This totally supernatural gift elevated man beyond any natural level or power of attainment and changes human nature at the depths of its existence. It is an interior, intrinsic divinization of human nature. The human creature is transformed and invited to possess the principle of divine life proper to the Holy Trinity. This principle of divine life in man is lost by sin. According to St. Paul, Christ becomes man and dies on the cross to restore this principle of divine life to man, to re-create human nature, to constitute man a "new creature" and to bestow on man a real share in holiness and justice, the life proper to the Trinity.[47]

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[45] M. E. Boismard, "Constitue fils de Dieu," Revue Biblique, LX (1953), 5-17; cf. also Stanislaus Lyonnet, S.J., "De 'Justitia Dei' in Epistola ad Romanos," Verbum Domini, XXV (1947), 23-34.

[46] Cerfaux, op. cit., pp. 230-235.

Justification is far from being a juridical or moral covenant, an agreement or treaty by which God restores man to friendship or favor. Far from being a merely legal process like that of human adoption, this justification of man is an internal, intrinsic transformation that enables him to be, to live, and to operate in an essentially new and different order of reality. He becomes an "adopted son," not in the human sense of being legally entitled to use and employ as his own the name and goods of an adopting father, but in the sense that his own human nature is transformed and divinized by his being re-created and constituted as a son of God. (*Gal*. 3, 23; 4, 7)

This justification of man is caused and effected by and in the blood of Christ. This new life, new creation, is a gift of Christ by which sinful man is made holy, is truly sanctified in the holiness and justice of God

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[47] Durrwell, *op. cit*., pp. 124-135; Amiot, *op. cit*., pp. 164-168.

Himself. (Ro. 8, 15; Eph. 2, 11)[48]

Why is it important to insist on this positive emphasis in St. Paul? What does this fact of man's intrinsic justification add or make explicit in the Exercises? Ignatius will direct the exercitant during the subsequent Weeks of the Exercises to a life of mortification, self-denial and imitation of Christ. The supreme motive that will stand at the pinnacle of this undertaking will be total commitment to the person of Christ.[49] Ignatius will prepare the exercitant for entire devotion to Christ, a devotion that manifests itself in choosing as Christ chooses, living as Christ lives, and suffering as Christ suffers.[50] But what is the source of this total commitment? The fact of man's intrinsic elevation and participation in the nature of God establishes the source of this devotion and programme of complete self-denial.

This devotion to Christ is essentially different from any purely human commitment. It essentially transcends any analogy of human dedication, friendship or devotion. This is true because a man dedicating himself to a great ideal, or offering himself to some human programme, can only offer and dedicate what he is and what he has by nature. However, the following of Christ is essentially and radically superior to this human dedication. Certainly, the following of Christ embraces all the noble aspects of any human ideal and dedication, but it is essentially superior to them because through his justification in Christ man becomes a new creature. He is transformed into an essentially new order of being and possesses an essentially superior source of life and power. It is really this life that is manifested in his imitation of Christ as it is essentially this divine life that matures to sanctity, salvation and the beatific vision. This, of course, is man's re-creation in the life of sanctifying grace.

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[48] Cerfaux, op. cit., p. 244; Amiot, op. cit., pp. 122-124.

[49] Spiritual Exercises, No. 147.

[50] Ibid., No. 167.

The divinization of man, his intrinsic elevation and transformation through sanctifying grace, is not a theme that Ignatius considers or develops. It is not a theme that is treated often in the writings connected with the Spiritual Exercises. Yet, we believe that it is the theme that best expresses the fact that Ignatius so often stresses, as we considered in our first chapter: God communicating Himself to man. Among the few authors who treat the theme of sanctifying grace in connection with Ignatius, Iparraguire says that Ignatius does not dwell on the formal effect of sanctifying grace in the soul.[51] His viewpoint is always that of God's dynamic activity in communicating Himself and the energy and power flowing from that communication. More writing has appeared on actual grace in the

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[51] Ignacio Iparraguirre, S.J., "La Gracia Santificante," Espiritu de San Ignacio de Loyola (Bilbao: El Mansajero del Corazon de Jesus, 1958), pp. 73, 79-82; cf. also Joseph de Guibert, S.J., La Spiritualite de la Compagnie de Jesus (Roma: Institutum Historicum Societatis Jesu, 1953), pp. 168, 568-570.

Exercises.[52] We believe that we have shown in our first two chapters that Ignatius is explicitly conscious of and insistent on the primacy of God's grace and the divine activity and communication throughout the Exercises.

Therefore although a treatment on the divinization of man is not present in the Exercises, we suggest that the Pauline development of man's justification in Christ is in perfect accord with Ignatius' development of the First Week of the Exercises and best expresses and prepares for the programme of personal commitment that will follow in the Exercises.

The imitation of Christ is no mere external conformity to a way of life. Nor is it expressed only by moral activity, self-denial, mortification and abnegation. All of these traditional aspects of the Christian life are essential and explicit in the Exercises and particularly in the First Week, but if such a programme is to be truly Christian and ultimately meaningful it must be understood and rooted in the fact of man's intrinsic divinization.

Finally, for St. Paul, this newness of life demands expression. His doctrinal presentation of man's liberation, redemption, reconciliation and justification always issues in a summons to the Christian to act. He is to be rid of sin and is to walk as one who has been redeemed by the blood of Christ. (Gal. 5, 13-26; Eph. 4, 17-32; Phil. 1, 27-30; Col. 3, 5-17; etc.)

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[52] Francis X. Lawlor, S.J., "The Doctrine of Grace in the Spiritual Exercises," Theological Studies, III (1942), 513-532; cf. also Jose M. Fondeville, S.J., "Grace and the Spiritual Exercises," ed. and trans. Eugene Barber, S.J., Woodstock Letters, XCII (1963), 165-170.

In all of these passages Paul expresses the same thought as Ignatius: What have I done for Christ, what am I doing for Christ; what ought I to do for Christ? Confronted by the fact of sin and its destruction through the blood of Christ, Paul urges his hearers to the same gratitude to Christ and to the same resolve as Ignatius: to live as a Christian.

> To this end also we pray always for you, that our God may make you worthy of his calling, and may fulfill with power every good purpose and work of faith, that the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ. (2 Thess. 1, 11-12)

4. Conclusion

In this third chapter we attempted to expose the Christology of the First Week of the Spiritual Exercises in the light of St. Paul.

For Ignatius, the purpose of the First Week is that the exercitant come to a transforming awareness of sin in the world and in his own personal life, and being aware of this essential obstacle to his supernatural life that he reject sin in his life as radically as possible.

Christ's death on the cross forms a background of these considerations and is the motive and source of the sinner's repentance and acceptance of the fact and fruits of his redemption by Christ. Christ is the Savior of man and the Mediator between man and God.

Paul, in addition to an exposition of sin and Christ's relationship to sin, emphasizes a more positive aspect of redemption. Besides presenting Christ as the source of man's liberation, redemption and reconciliation from sin, Paul treats Christ as the source of man's intrinsic justification and re-creation in Christ.

This emphasis on justification is especially relevant to the First Week of the Exercises because it fills out the Ignatian presentation of man's redemption in Christ and gives a more solid motive for man's gratitude to Christ. Most important, this emphasis on justification offers the ontological Christian foundation for the exercitant's commitment to and imitation of Christ. This aim of Ignatius is more clearly emphasized and motivated by means of this Pauline presentation.

CHAPTER IV

THE CHRISTOLOGY OF THE SECOND WEEK

So far we have considered man's supernatural end and the obstacle to that end, which is sin. We have suggested that a more explicitly supernatural and dogmatic orientation of these truths is supplied in the thought of St. Paul. This dogmatic orientation is even more necessary and fruitful for the Second Week.

1. Plan of the Second Week

With this Week we come to the heart of the Spiritual Exercises. During course of this Week Christ is presented as the focal point of the Exercises and here the key meditations, originating in Ignatius' Manresan experiences, are introduced. These are the exercises on the Kingdom of Christ and the Two Standards. Our plan is to examine the manner in which Ignatius presents Christ in these two key exercises and in the Third Degree of Humility and to compare this presentation with the centrality of Christ in the thought of St. Paul.

The Second Week especially exemplifies Ignatius' practical viewpoint in composing the Exercises. It shows that his main interest is directed to pointing out the path for the exercitant. His presentation of the Person of Christ is most pragmatic and designed to lead to a determination, an action, a commitment. His insistence is on clearly stating the conditions and circumstances that must be accepted if one is to seek and carry out God's will with sincerity. This practical point of view and purpose means that the theology, the Christology, of the Second Week is not extensively developed. In this Week particularly, far from presenting a theological development of the relation between the exercitant and Christ, Ignatius is interested in explaining what the exercitant must do if he is to follow Christ.[1]

The considerations of this Week answer the question of the First Week: What ought I to do? The exercitant has already prayerfully considered the disorder in his life and has determined to be rid of it. He is now prepared to consider what will replace his previous inordinate attachments. The uprooting of the basic disorder, the attempt to be rid of disordered attachments, has left a void. The Second Week is intended to fill this void created by the exercitant's efforts and desires of detachment, indifference, and generosity. This progress is a question of emphasis, not an exclusive concern.

According to Iparraguirre,[2] there are definite steps or stages in the Second Week that will bring these efforts to success. 1) Ignatius proposes Christ as the living concrete norm of order and perfection. This is the other side of the disorder and failure that were considered during the First Week in the meditations on sin and its effects. 2) Ignatius directs the exercitant to identify himself with Christ so as to imitate Him more easily. This question of identity with Christ, we suggest, is of supreme importance, not only because its proper understanding is vital to the spiritual life in general, but because it places the entire Spiritual Exercises on a theological level and can be the central idea, to our way of thinking, in bringing out the dogmatic meaning of the Ignatian "imitation of Christ." We will discuss this point later in the chapter. 3) Ignatius aims at bringing about in the exercitant the disposition of aiming at the highest perfection. The importance of the exercitant's disposition has been considered already in this essay, but at this point in the Exercises it is of paramount significance. The entire life of the exercitant, in the case of a major election to a state of life, is being affected and directed by the considerations of this Week. Even if the retreat is not strictly one of vocational election, the choices made will be of importance regarding perfection in an irrevocable state already chosen. For this reason Ignatius stresses the importance of total openness and readiness to aim at the highest perfection and absolute docility to God's designs.

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[1] Jose Calveras, S.J., The Harvest Field of the Spiritual Exercises of Saint Ignatius, trans. J. H. Gense, S.J. (Bombay: St. Xavier's College, 1949), pp. 148-153.

[2] Ignacio Iparraguirre, S.J., A Key to the Study of the Spiritual Exercises, trans. J. Chianase, S.J. (Calcutta: Hibernian Press, 1955), pp. 53-75.

It is obvious that at this point we are considering the second aspect of the purpose of the Spiritual Exercises. In Chapter II we examined the double purpose of the Exercises: "every way of preparing and disposing the soul to rid itself of all inordinate attachments, and after their removal of seeking and finding the will of God in the disposition of our life for the salvation of our soul." Without any suggestion that the thirty-day experience of the Spiritual Exercises is intended to produce the perfection that is the effort of a lifetime, this Second Week of the Exercises supposes that an essential and basic detachment has been already achieved through the exercises of the First Week.[3]

4) Ignatius takes practical steps and offers practical considerations to prevent the least disordered affection from influencing choice. He wishes to insure that any election, any choice, be made as purely as possible from the motive of seeking only God's will. 5) Finally, in the Election itself, in the process of choosing the state of life or the course of action that is most for God's service, Ignatius directs the exercitant to choose courageously what he sees to be God's will. The Second Week, therefore, aims to insure the ordination, the direction, and entire disposition of one's life according to the manifest will of God. All the consideratins of the Week have this end.

Standing outside of the Second Week and serving as a second Foundation for the remaining Exercises is the contemplation of the *Kingdom of Christ*. We will consider this exercise in greater detail, but here we consider it as the basic theme of the Second Week and for the following Weeks of the Spiritual Exercises. The Kingdom sounds the essential Christological motif of the Second Week: total commitment to the Person of Christ. Every succeeding contemplation serves to spell out the practical meaning of this commitment. Each exercise is presented in the context of choice and decision, as a step by step assimilation to Christ in a gradual preparation for the Election.[4]

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[3] Calveras, *op. cit.*, pp. 107-109; cf. also Achille Gagliardi, S.J., *Commentarii seu Explanationes in Exercitia Spiritualia Sancti Patris Ignatii de Loyola* (Bruges: Desclee de Brouwer, 1882), p. 76.

The more total the surrender of the whole person to Christ, the more totally the whole man is engaged and the more perfectly the purpose of the Second Week is achieved. This Week looks to the total engagement of the whole man as he is confronted with the Person of Christ and the details of His existence on earth. While the exercitant dwells on and considers the humanity of Christ, he is to ask always for the grace proper to the Second Week: "to ask for an intimate knowledge of our Lord, who has become man for me, that I may love Him more and follow Him more closely."[5] This grace of an intimate comprehension of and familiarity with Christ in order to become more perfectly united with Him is the predominant theme of each exercise and the goal of each succeeding contemplation. In the ~~climaetic~~ climactic consideration of the Three Degrees of Humiligy, Ignatius will ask for a complete renunciation of selfishness and of all disordered attachments; this demand can only be prepared for in the context and supposition of total devotion to Christ.

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[4] "Directoria Acquaviva," Directoria Exercitiorum Spiritualium, Monumenta Historica Societatis Jesu (Rome: Monumenta Societatis Jesu, 1955), LXXVI, 669-671; cf. also Hugo Rahner, S.J., "The Christology of the Spiritual Exercises," ed. and trans. Richard Dimler, S.J., Woodstock Letters, XCII (1963), 190-191.

[5] Spiritual Exercises, No. 104.

The suffering and hardships essential to this self-oblation cannot be minimized or glossed over. The docility to God's will that Ignatius will ask of the exercitant is made painfully and realistically practical by the exercitant's willingness and eagerness to embrace suffering, poverty, and contempt because of his love for Christ.[6] This desire for self-denial makes sense only in reference to Christ and is intended to forestall and counteract the natural aversion to the labor and effort necessary to serve God faithfully. The exposure of this fear of suffering, the insistence on the courage and devotion necessary to the perfect service of God are the supposition and purpose of the Two Standards, The Three Classes of Men, and the Three Degrees of Humility. These considerations are concrete and blunt expressions of the meaning of "loving Christ more and following Him more closely." They are the realistic spelling out of the commitment to Christ that is expressed in the Kingdom. Ignatius goes to the heart of the problem. He recognizes the blow that must be dealt to egoism if God's will is to be embraced. He also recognizes the subtlety and tenacity of affection that may be rooted in self-centeredness and fear rather than in God. Therefore from the beginning of this Week he focuses the attention of the exercitant on the Person of Christ. It is through a realistic love for Christ that the exercitant can begin to face and overcome the real and imagined suffering that total freedom to serve Christ will demand.

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[6] Calveras, op. cit., pp. 156-157; cf. also Jean Clemence, S.J., "Une Pedagogie de la foi selon l'Evangile. La Meditation du Regne," Revue d'Ascetique et de Mystique, XXXII (1956), 145-173; Iparraguirre, op. cit., pp. 52, 59.

Freedom from selfishness is the goal of the considerations of the Second Week. This freedom can be attained only through a deep appreciation of Christ and a gradual assimilation to Christ. The more realistically the exercitant enters into the mind and motivation of Christ, the more efficacious and explicit will be his own personal commitment to God.[7] It is within this context of personal commitment that the Kingdom is presented.

2. The Kingdom of Christ

Ignatius calls this exercise and the other exercises of the Second Week contemplations. The basic sense of this term in the present context is that the exercitant is directed to "look," to "see," rather than to "reason." This does not mean that Ignatian contemplation cannot or will not be discursive. Nor is the term contemplation used here in the more technical sense of a prolonged and loving gaze upon God as we perceive Him by faith. Here the basic sense of contemplation is that the exercitant is expected to be present to some mystery, involved in some event in Christ's life.[8] He is to be present in the sense that the persons, actions, and words of a particular event become personal to him. He is to be involved in a real event happening now.

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[7] Georges Dirks, S.J., "Le 'de Regno Christi' et la Personne du Christ," Revue D'Ascetique et de Mystique, XXIX (1953), 317-326.

[8] Alexandre Brou, S.J., Ignatian Methods of Prayer, trans. William J. Young, S.J. (Milwaukee: Bruce Publishing Co., 1949), pp. 130-145; Henri Holstein, S.J., "Contemplation of the Mysteries of Christ," Finding God in All Things, trans. William J. Young, S.J. (Chicago: Henry Regnery Co., 1958), pp. 90-103.

For example, the Incarnation, the first contemplation of the Second Week,[9] is presented in scenes or tableaux that are taking place before the mind and heart of the exercitant. He is directed to observe the vast numbers of human beings throughout the world as they appear to the Blessed Trinity, to observe the Trinity in Its decision to bring about the redemptive Incarnation, to observe our Lady and her attitude at the Annunciation, etc. The purpose of the contemplation is not so much that the exercitant come to realize a particular truth, or come to a particular conviction. This was the purpose of the exercises of the First Week. Here, the purpose is that he come to a deeper familiarity, a more intimate understanding and awareness of Christ. Christ is to become more real to the exercitant through his contemplation of the events in Christ's life.

It is not our purpose to analyze the various methods of prayer contained in the Exercises. We point out the specific use of the term contemplation because this helps to situate the plan of the Second Week and especially that of the Kingdom. As the entire Second Week is a prolonged contemplation of the life of the eternal King, this particular contemplation puts Christ at the focal point of the Exercises, and introduces the Person of Christ as the compelling motive of service.

Ignatius asks the exercitant "to see in imagination the synagogues, villages, and towns where Jesus preached." The grace desired is "the grace not to be deaf to His call, but prompt and diligent to accomplish His holy will."[10] Here, everything we said previously in Chapter I concerning Ignatius' personal Manresa and Jerusalem experiences should be recalled. Also what was said in Chapter II concerning Ignatius' confidence that God will communicate His will, His designs, to the exercitant should be seen as the background and context of this contemplation.

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[9] Spiritual Exercises, Nos. 101-109.

Ignatius seeks to bring the exercitant to a confrontation with Christ. He is to see how Christ lives, to understand Christ's motives and choices, to be drawn by the Person of Christ. He presents Christ's life as the Gospels present it, dwelling on the stages, developments, and events that portray His mission of salvation. In His sacred humanity Christ is to be the focus of the exercitant's prayer and reflection, as His thoughts and goals are continually dwelt upon and considered. In the hours of prayer and quiet during this Week, the exercitant will be attracted to a deeper and more definite assmiliation to Christ.[11]

The Kingdom is an invitation, a summons, and a challenge. The Christ of the Kingdom is the gloriously reigning Christ Who invites all men, and the exercitant in particular, to a greater intimacy with Himself. This intimacy is expressed in terms of joining with Christ, of laboring with Christ. The specific details of this labor will be spelled out as the Week progresses, but this exercise presents the triumphant leader Who seeks to enlist co-workers and followers in His mission of redemption. The Person of Jesus Christ promising to share His work with the exercitant, asking for his assistance and devotion, inviting a response of total and lasting commitment is the essential feature of the contemplation.[12] The figure of an earthly king inviting followers to share his life of toil is only a prelude and introduction to the presentation of the Person of Christ.

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[10] Spiritual Exercises, No. 91.

[11] Calveras, op. cit., pp. 165-168; Brou, op. cit., pp. 142-143.

The essential emphasis of this contemplation is not on a programme of action or a call to apostolic activity, as we will see, but is on the presentation of Christ as a leader, a commander, a friend, an ideal and a magnet Who draws the exercitant to serve. The specific form of this service is not given here in any particular vocation or way of life. It is a service of God that seeks to fulfill the will of God as perfectly as possible, however that will may be manifested and directed.

In his commentary on the development of this contemplation, Hummelauer states that Ignatius presents four essential steps: 1) the plan or undertaking of Christ (Christi regis consilium); 2) the conditions for joining and following Christ (sequelae condicio); 3) the motives for following Christ; 4) the degree or intensity of the motive (gradus affectus).[13]

Christ's plan is expressed: "It is my will to conquer the whole world and all my enemies, and thus to enter into the glory of my Father." It is interesting and significant to note that the enemies of whom Christ speaks and the world He plans to conquer should not be taken exclusively or even primarily in an apostolic or missionary sense. While this aspect of apostolic service is certainly present in the Kingdom and is emphasized by authorities like Hugo Rahner as the key concept of the Society of Jesus which owes its origin to this contemplation,[14] it is not the main point of the contemplation. This is not the place to see a vocation to the active apostolic life exclusively. As we have said many times, Ignatius expects that God will manifest His designs for the life of the exercitant, but here the point, the essential focus, is not the souls of other men. It is not the evangelization of the world that is presented as primary in this contemplation, it is rather the conquest of the heart of the particular individual exercitant who is making the Exercises. This is an invitation to the exercitant to overcome his own selfishness.[15]

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[12] Dirks, op. cit., p. 321; H. Pinard de la Boullaye, S.J., "Jesus, dans les Exercises," Revue d'Ascetique et de Mystique, XVII (1937), 217-242; Clemence, op. cit., pp. 146-147.

[13] Franciscus de Hummelauer, S.J., Meditationum et Contemplationum S. Ignatii de Loyola Puncta (3rd ed. Friburgi Brisgoniae: Herder and Co., 1925), pp. 15-23.

Hummelauer is explicit in refusing to see this contemplation too exclusively as a summons to the active apostolic life, and while others seem to disagree perhaps in the exact emphasis of the contemplation, it seems to us that he is correct. This view of the Kingdom as essentially a challenge to the heart of the exercitant to overcome his own self-centeredness not only leaves the way open for any kind of vocation, active, contemplative, or temporal, but it leaves the initiative with God and the direction of the Holy Spirit. Also, this view of the Kingdom is consonant with the progressive development of the Second Week. By this we mean that considering the Kingdom as a challenge to a deep and radical break with egoism and self-centeredness prepares the way for the Three Classes of Men and The Three Degrees of Humility, exercises that will challenge and test the sincerity of the exercitant who seeks only the will of God.

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[14] Hugo Rahner, S.J., The Spirituality of St. Ignatius Loyola, trans. Francis J. Smith, S.J. (Westminster, Md.: Newman Press, 1953), pp. 106-112.

[15] Ibid., p. 106; Hummelauer, op. cit., pp. 16 and 22; Spiritual Exercises, No. 189: "For everyone must keep in mind that in all that concerns the spiritual life his progress will be in proportion to his surrender of self-love and of his own will." For an apparent disagreement on the primary emphasis of this contemplation, cf. Remy de Ravinel, S.J., "L'Appel du Christ," Revue d'Ascetique et de Mystique, XXIX (1953), 327-336.

The call of the Kingdom, therefore, is essentially an invitation to an absolute acceptance of Christ. The exercitant is challenged to an openness and willingness to overcome his ego-centric view of his life. The goal is to establish in the exercitant a general love for Christ and a general determination to imitate Him. Before the exercitant chooses the form of life in which he can best serve God, he is asked and led to place the center of his existence not in his own personal goals but in Christ. What does Christ choose; what are Christ's values; what does Christ do? These are the questions of the Kingdom.

The conditions of joining and following Christ are expressed by Ignatius: "Whoever wishes to join me in this enterprise must be willing to labor with me, that by following me in suffering, he may follow me in glory."[16]

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[16] Spiritual Exercises, No. 95.

These conditions are spelled out in the previous call of an earthly king to his subjects:

> 'It is my will to conquer all infidel lands. Therefore, whoever wishes to join with me in this enterprise must be content with the same food, drink, clothing, etc., as mine. So, too, he must work with me by day, and watch with me by night, etc., that as he has had a share in the toil with me, afterwards he may share in the victory with me.'[17]

The repeated theme that Ignatius suggests in various forms to the exercitant is that he be _with_ Christ, that he be _like_ Christ. He challenges the Christian "to join with me;" "to watch with me;" "to labor with me;" "to follow me in suffering." In this constantly recurring motif is found the point of all the following contemplations of the Second Week. They show on the practical level how the exercitant is to carry out this intention of being _with_ Christ, of being _like_ Christ.

For example, in the contemplation on the Incarnation, Ignatius says:

> I will think over what I ought to say to the three Divine Persons, or to the eternal Word Incarnate, or to His Mother, our Lady. According to the light I have received, I will beg for grace to follow and imitate more closely our Lord, who has just become man for me.[18]

In the development of the contemplation on the Nativity of our Lord Ignatius writes:

> This will be to see and consider what the persons are doing, for example, making the journey and laboring that our Lord might be born in extreme poverty, and that after many labors, after

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[17] _Ibid._, No. 93.

[18] _Ibid._, No. 109.

> hunger, thirst, heat and cold, after insults and outrages, He might die on the cross, and all this for me.[19]

The disposition of total eagerness to follow Christ, to be like Him in all things, is given its highest expression in the Third Degree of Humility. Here the decisive and deciding factor is a greater resemblance to Christ:

> This is the most perfect kind of humility. It consists in this. If we suppose the first and second kind attained, then whenever the praise and glory of God would be equally served, I desire and choose poverty with Christ poor, rather than riches, in order to imitate and be in reality more like Christ our Lord; I choose insults with Christ loaded with them, rather than honors; I desire to be accounted as worthless and a fool for Christ, rather than to be esteemed as wise and prudent in this world. So Christ was treated before me.[20]

The motives presented in the Kingdom for following Christ are first suggested as the response of a sensible and reasonable Christian who recognizes the nobility and generosity of his leader. To offer oneself to the task is the only worthy response that any Chriatian would be expected to give. In comparison with a knight who would refuse the invitation of allegiance to his king, a Christian who would refuse to give himself to the work of Christ would be unworthy of the name Christian. In addition to this wholehearted response, however, there is a further challenge:

> Those who wish to give greater proof of their love, and to disinguish themselves in the service of the eternal King and Lord of all, will not only offer themselves entirely for the work, but will

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[19] Ibid., No. 116.

[20] Ibid., No. 167.

> act against their sensuality and carnal and worldly love and make offerings of greater value and of more importance.[21]

We see, therefore, that there is a double response to the invitation of Christ. Not only is every true Christian expected to respond to Christ with generosity, but beyond this, a more perfect and complete commitment is asked for. This commitment is not given in terms of accomplishing great things for Christ, nor in the sense of undertaking special apostolic activity, but in the sense of actively opposing one's own egoism, of being willing to combat fearlessly one's own selfishness, vanity, and concupiscence. If anywhere the pivotal point of Ignatius' attack is perfectly clear it is in this challenge to overcome one's own egocentrism as a response to Christ's love.

A whole essay might be undertaken on the ascetical history of the words sensuality, carnal love, and worldly love, terms Ignatius uses in describing the combat of the Kingdom, but here and in the following meditations of the Second Week, Ignatius is not attacking human nature, the body, the emotions or natural values. The precise object of his attack is selfishness, disorder at its root, and egocentric choice in a man's life. We hope to show that this combat of Ignatius is perfectly consonant with Paul's war against "the flesh," "the world," "the body,"—the unredeemed "old man."

The humility that Ignatius asks is not a single act or the development of a moral virtue, but a deep understanding of one's position before the humiliated Christ and a consequent eagerness to embrace the same humiliation because of love for Christ. Therefore, the generous response called for in the Kingdom, the response of the "insignis," is not primarily that of the apostolic worker or of the indefatigable achiever of great things. The *insignis* is one who is willing to act against his own egocentric world. One who is once free of vanity and subtle ambition is then able to *work* for Christ and can undertake heroic *apostolic labor*, but first he must be willing to undergo the pain of becoming free.[22]

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[21] *Ibid.*, No. 97.

Imitation of Christ

An essential element of the contemplation of the Kingdom, and indeed of the entire Spiritual Exercises, is the emphasis given to the *imitation of Christ*. Not only is this program of abnegation, self-conquest and imitation, essential to the Exercises themselves, but it is claimed to occupy the chief place in the practice of the spiritual life.[23] However, the *practice* of the spiritual life is so radically dependent on the proper understanding of the *nature* of the spiritual life that we feel this point of *imitation* should be explicitly clarified for a proper dogmatic understanding of this pivotal point of the Spiritual Exercises.

The basic dogmas relative to the imitation of Christ are those concerning sanctifying grace, incorporation in Christ, and the inhabitation of the Holy Spirit. These truths are especially relevant to the ascetical practices of the spiritual life. Indeed, in our age theyhave a special importance because of the interest in the supernatural order and in the distinctions between the realms of nature and grace.[24] Scheeben pointed out in the last century that a false understanding of the role of nature in the spiritual life and a lack of realization of the meaning of the supernatural can and often do lead to an impoverished notion of Christian life. Progress in virtue, the value of human development, natural maturity as a matrix of supernatural life, are some of the areas vitally affected by these basic notions. As examples of actual distortions that influence our own view of asceticism and growth in Christian perfection we cite Rationalism as the denial of the supernatural order; Pelagianism and semi-Pelagianism as exaggerations of the power of human nature regarding the supernatural; and Jansenism as an exaggeration of the weakness of human nature regarding the supernatural.[25]

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[22] Hugh Rahner, S.J., *Notes on the Spiritual Exercises,* trans. Louis A. Mounteer, S.J. (Woodstock, Md.: Woodstock College Press, 1956), p. 320.

[23] Joseph de Guibert, S.J., "Notion precise et doctrine de l'Abnegation," *Dictionnaire de Spiritualite* (Paris: Gabriel Beauchesne et Fils, 1937), I, 102-110.

In a brilliant explanation of these forces Scheeben described a situation that has since extended its influence to our own day. In a battle between two extremes, one view held that man's nature has within itself at least the seed of all good it could ever attain, including the Christian good, participation in divine life. This view is characteristic of Semipelagianism. Its main emphasis is on exhortation to effort. The other view held that man's nature, so disfigured by original sin, is utterly incapable of any true good. It does not even contain a good seed which would begin to develop into even natural good or a noble morality. This view is characteristic of Jansenism. Its main emphasis is on the corruption of natural inclinations.

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[24] Pierre Fransen, S.J., "Towards a Psychology of Divine Grace," Research in Religious Psychology: Lumen Vitae Studies in Religious Psychology (Brussels: Lumen Vitae Press, 1959), pp. 7-36; William J. Kelly, S.J., "Modern Psychology and the Spiritual Exercises," Contemporary Thought and the Spiritual Exercises of Saint Ignatius, ed. Robert F. Harvanek, S.J. (Chicago: Loyola University Press, 1963), 35-47.

[25] Matthias J. Scheeben, Nature and Grace, trans. Cyril Vollert, S.J. (St. Louis: B. Herder Co., 1954), Introduction, pp. 1-15.

Ironically enough, these two extreme positions can combine to give a truly distorted view of Christian asceticism. Asceticism can be falsely conceived as a challenge to human effort, rooted in a corrupted nature, to overtake and attain Christ. The very faculties that are looked upon as radically corrupt (Jansenism) are called upon to attain God by effort and will power (Pelagianism).

Thus, sadly enough, the spiritual life can be presented exclusively as a struggle of corrupted faculties to overcome concupiscence. The reorganization of disordered faculties is thus the goal of an asceticism that is built on an exaggerated fear of human nature and an exaggerated confidence in the power of human nature.

Christian abnegation is neither Pelagian or Jansenistic. Nor is Christian abnegation a natural Platonism that is based on a body-spirit duality. Nor is it a Stoicism that attempts to deny or ignore pain and suffering.[26] The practice of Christian abnegation rests on two dogmatic facts: the fact of concupiscence, which means that man's natural powers are disordered; and the fact of divinization, which means that human nature is intrinsically re-created by the new principle of divine life. Both of these states are true of human nature in our dispensation. The consideration of both of these truths is essential to the proper understanding of abnegation and the imitation of Christ.

Man's nature is interiorly and intrinsically elevated to a supernatural level. He is animated by a new, unowed, and naturally unattainable, principle of divine life. He is in Christ and Christ is in him as the source of Trinitarian life.[27] Yet, man remains disorganized, left with the uncompleted task of bringing his entire nature under the influence and control of the new principle of divine life. Both realities, divinization and concupiscence, must be realistically considered if the notion of following Christ, of imitating Christ, is to avoid becoming a purely natural ethic or an emotional delusion.

With this brief background we suggest that Christian abnegation, mortification, the imitation of Christ, is not merely or mainly a question of a different manner of acting. The imitation of Christ does not mean only a reformation of conduct, assuming loftier ideals, or beginning a nobler pattern of moral activity. It is not merely a different modus agendi. In addition to this and prior to this is a new modus essendi, an essentially different order of existence.[28] Divine life is already the ontological principle of Christian life, but the fullness of that life has not yet been attained by the Christian. Though he is essentially transformed and elevated by the initial principle of divine life in Christ, his entire human personality has not yet been informed by this divine principle. There remains, and will remain throughout his life on earth, the recalcitrant refusal of egoism to accept and submit to the dynamic influence of this principle of Trinitarian life. This is the role of Christian abnegation, to combat this refusal of egoism wherever it is present, in the heart, the intellect, the emotions, the body or the will. The positive aspect of this struggle, the effort to accept and embrace the growth of divine life, of growth in Christ, is the role of the imitation of Christ.

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[26] A. Geltier-Sageret, S.J., "Abnegation Chretienne," Revue d'Ascetique et de Mystique, XXXIII (1957), pp. 3-33.

[27] P. De Letter, S.J., "Sanctifying Grace and the Divine Indwelling," Theological Studies, XIV (1953), 242-272; "Grace, Incorporation, Inhabitation," Theological Studies, XIX (1958), 1-31; David Burrell, "Indwelling: Presence and Dialogue," Theological Studies, XXII (1961), 1-17.

We have attempted to show that Ignatius' insistence during the Second Week is on the necessity of this struggle against egoism. The imitation of Christ is the essential means of entering into that struggle with man's entire effort and total personality. The exposure of egoism and the struggle to overcome it are obvious and explicit in the Second Week. The consideration of the Third Degree of Humility is a direct challenge to this egoism. Love for Christ and the desire to be in reality more like Christ is the supreme motive for undertaking the struggle in spite of the pain and effort and revulsion involved.

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[28] Galtier-Sageret, op. cit., pp. 23-24.

On the other hand, the fact of man's divine life in Christ is not so obvious and explicit. We maintain that this fact is essential and implicit in the Exercises and is far from being extraneous or foreign to the Ignatian concept of imitation of Christ.

The reason for this assertion is in the Ignatian development of contemplation which we considered earlier in this chapter. In keeping with Rahner and Charmot we suggest that the supernatural orientation of contemplation means that the exercitant is to be more and more drawn to real union with Christ and in Christ.[29] At the heart of Ignatian contemplation is the purpose that the exercitant grow in transformation in Christ, in assimilation to Christ. It is within this context that the imitation of Christ should be understood, as an expression and assurance of life in Christ.

The exercitant does not only contemplate Christ in an edifying sense as the model of moral virtue.[30] He does not contemplate Christ only as an apprentice would contemplate the behavior of his master, or as an actor would immerse himself in his role, or as a soldier would emulate a natural hero. In these examples the ideal remains extrinsic to the imitator. He remains a goal to be reached, an ideal to be attained, but never the intrinsic source of life and power to the imitator. He assumes the manner of his ideal, but not a real share in his being.

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[29] F. Charmot, S.J., L'Union au Christ dans L'Action selon saint Ignace (Paris: Bonne Presse, 1959), pp. 58-60; 61; 63-65; cf. also Rahner, The Christology of the Exercises, op. cit., p. 190.

[30] Ibid.

The imitation of Christ as presented by Ignatius does have these qualities of reformation of life, reordering of the natural faculties, and emulation of Christ's actions. It is true that Christ is presented principally as a model, leader, ideal and friend.[31] Ignatius presents Christ and His life as a challenge to the self-centered thinking of the Christian not yet determined to combat radically his own selfishness. However, it is also true that in the Ignatian formula of imitation of Christ the principle of real union is expressed.

The exercitant grows in union with Christ, in assimilation to Christ, through contemplation and imitation. Imitation is the means of closer assimilation to Christ, of a more deepened and radical transformation in Christ. Charmot states explicitly that the sense of Ignatian imitation of Christ and contemplation of the actions of Christ can be understood only in the sense of assimilation to Christ, the crucified and risen Christ Who is the source of Trinitarian life.[32] Iparraguirre and De Guibert, as Polanco before them, can also be cited as proposing the Ignatian insistence and emphasis on imitation of Christ, on abnegation and self-denial as a means of expressing the supernatural union of the Christian with Christ.[33] Therefore we say that for Ignatius, the emphasis of the Second Week is on the practical agere of imitation of Christ, but that the further purpose of this imitation is as an expression of union with Christ. Imitation is a means of life in Christ and it is the authentic expression of that life. It is not just a question of comformity to Christ's way of acting nor only a practice of purity of intention, but is an expression of transformation in Christ and a means of more perfect assimilation to Christ incarnate.

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[31] Pinard de la Boullaye, op. cit., p. 226; Dirks, op. cit., pp. 322; 325-326.

3. The Two Standards

The meditation on Two Standards in Ignatius' presentation of man's ontological state in this world. It is the portrayal of two opposing plans of life, the contradictory struggle that continues in the world and within every human being, the opposition between Christ and Satan. The exercise is a dramatic presentation of the essentially opposed forces of the Incarnate victorious Christ and the vanquished "enemy of human nature." Ignatius contrasts the figures of Christ and Satan as opposing leaders, representatives and examples of loving submission to the divine will, as opposed to total absorption in one's own independence and egoism.

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[32] Charmot, op. cit., pp. 68-69.

[33] Ignacio Iparraguirre, S.J., Espiritu de San Ignacio de Loyola (Bilbao: El Mansajero Del Corazon de Jesus, 1958), pp. 80-81; A Key to the Study of the Spiritual Exercises, op. cit., p. 53; "Directorium P. Joannis de Polanco," Directoria Exercitiorum Spiritualium, op. cit., p. 303. These authors, though of great authority, cannot be sighted as strong defenders of our suggested meaning of the terms "assimilation" and "imitation," their use of the terms is not as literal as we suggest. Charmot and Rahner are much stronger in the passages cited above.

In clearly situating these mutually exclusive plans of life, Ignatius does not intend that the exercitant choose between them. Such a supposition is absurd since the exercitant, in the Foundation and First Week, has renounced sin. In the Kingdom, he has offered himself to follow and labor with Christ. This meditation is not a confrontation of two choices, rather it is the presentation of the way of life, the ultimate values, and the ideal of Christianity, in contrast to the frustration of selfishness and independence. Ignatius presents the plans of Christ and Satan, the tactics and purpose of both, not that the exercitant decide whether he will elect Christ, but that he realistically understand the truth of Christ and the deceits and snares of Satan.[34]

This meditation makes clear the delusion, false judgements, and frustration that are rooted in selfishness and lead to sin. It is an exposure and unmasking of the snares and traps that lie hidden in the very heart of the exercitant's struggle and desire to serve God. The operative and opposing phrases of the exercise are humility and pride: the surrender of one's own egoism and glorification of independence; the acceptance of

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[34] Achille Gagliardi, S.J., op. cit., pp. 79-84.

God in Christ and the rejection of God in Satan.

Ignatius directs the exercitant to pray for a knowledge of the deceits of Satan and the strength to fight against them. He also directs him to pray for a knowledge of the true life presented by Christ and the courage to embrace that life, to imitate Christ and to follow Him. The essential point of the meditation, therefore, is to confront the lie of human vanity with the gift of Christ's love. It is the prelude and framework of Election, choice, and commitment.

Ignatius personifies the second set of Rules for Discernment in describing the confusion, discord and deceit that make up the tactics of Satan. His plan is to snare and trap men with the creatures of the world and to pervert the role of creatures as it was expressed in the Foundation. Instead of creatures becoming a means for man to glorify God, they are to become a means of man's enslavement. The progressive triad which Ignatius describes as Satan's usual tactics is the exploitation of man's desire to possess things as his own (riches); the desire to be praised and respected by other men (honors); and the will to absolute independence (pride). Ignatius describes this as the usual strategy by which sin and selfishness take possession of the human heart. It is for an understanding and awareness of these deceits that he urges the exercitant to pray in this meditation and in the prescribed repetitions of the same meditation.[35]

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[35] Spiritual Exercises, Nos. 136-148; Hummelauer, op. cit., pp. 26-27; Hugo Rahner, Notes on the Spiritual Exercises, op. cit., pp. 309, 324.

In presenting the peace, harmony, courage and confidence that are characteristic of Christ's standard Ignatius again draws from the Rules for Discernment, this time of the good spirit.[36] The plan of Christ is to liberate man, to enable him to be free of slavery to his own preferences and inclinations that so often prove an obstacle to his absolute commitment to the service of God.

In place of the natural desire to possess the creatures of this world Christ offers the detachment of spiritual poverty, and a life of actual poverty. In place of the desire for the respect and esteem of other men, He offers the desire for humiliations. In place of the desire for autonomy and absolute independence, He offers the submission of humility, the habit of seeing one's self totally and eagerly subject to God's will. It is Christ Himself Who is the embodiment of his own standard, and the meditation presents Him as the ideal of humility and the perfect expression of the struggle necessary to perfect submission to the divine will. This meditation, like the Kingdom, is not directed to resolutions of the apostolate, but to the transformation and renewal of the whole man on the model of Christ.

The triple colloquy is again to be used in this meditation and in each of the repetitions of the exercise that follows. In this colloquy the exercitant goes beyond the offering and oblation of the Kingdom. Here his earnest desire is to be chosen for a life of union and intimacy with the humiliated and humble Christ. Conditioned only by God's will, the desire of the exercitant is that he be chosen to the state of life most perfectly resembling the life of Christ. He wishes in reality to be more like Christ. This is the ideal disposition in which to seek God's will in the disposition of his entire life. This colloquy, expressing the theme of perfection that is repeated in the Third Degree of Humility, is thus given by Ignatius:

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[36] Spiritual Exercises, Nos. 329-331, 335-336; F. Charmot, S.J., "Discernment of Spirits and Spiritual Direction," Finding God in All Things, op. cit., pp. 183-190; Maurice Giuliani, S.J., "Movements of the Spirit," Ibid., pp. 191-202.

> A colloquy should be addressed to our Lady, asking her to obtain for me from her Son and Lord to be received under His standard, first in the highest spiritual poverty, and should the Divine Majesty be pleased thereby, even in actual poverty; secondly in bearing insults and wrongs, thereby to imitate Him better, provided only I can suffer these without sin on the part of another, and without offense of the Divine Majesty.[37]

4. Saint Paul--In Christo

Our purpose now is to examine Paul's Christology in so far as it is relevant to the Second Week of the Spiritual Exercises. Our emphasis will be on the Person of Christ and on the question of the Christian's self-abnegation, imitation of Christ, and assimilation to Christ. This inquiry is important because Paul obviously insists, as we shall see, on a Christian's total mortification and self-abnegation if he is to "put on Christ."

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[37] Spiritual Exercises, No. 147; Rahner, The Christology of the Exercises, op. cit., pp. 192-194.

We have seen the centrality of Christ in Ignatius' thought. For Paul, Christ is also the center of Christian life. However, in the Pauline development, He is radically and explicitly more than an inspiration, a leader, or a model. For Paul, Christ is the principle of Christian life. Imitation is an expression and guarantee of this principle of divine life. Our point is to show explicitly the insistence of Paul on the Christian's union with Christ as a literal fact and not merely as a metaphor or rhetorical exhortation. We have seen in Ignatius' treatment of the Kingdom and Two Standards that Christ is the model of Christian humility and that humility is the path of more perfect assimilation to Christ. It is by pin-pointing the meaning of "assimilation" that we hope to show the parallelism, the similarity, between Paul and Ignatius.

For Paul, the name given to Jesus is "that name greater than any other name," the unutterable name whose concrete translation is the title of Lord, Kyrios, which indicates the legitimate domination and power of Jesus.[38] The title especially designates the divine being of Christ revealed in the Resurrection and the universality of His dominion. Christ is master and sovereign. He is the image of the invisible God (Col. 1, 15), the creator of all the heavenly powers. His primacy in creation is a preparation for His primacy of salvation. It is obvious that this full significance of Kyrios parallels the presentation of Christ offered in the Kingdom. He is the glorious and triumphant Lord Who promises victory to His followers:

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[38] L. Cerfaux, Christ in the Theology of St. Paul, trans. Geoffrey Webb and Adrian Walker (New York: Herder and Herder, 1959), pp. 505-517; F. X. Durrwell, C.SS.R., The Resurrection, trans. Rosemary Sheed (New York: Sheed and Ward, 1960), pp. 113-118.

> If thou confess with thy mouth that Jesus is Lord, and believe in thy heart that God hath raised Him up from the dead, thou shalt be saved. (Ro. 10, 9)

Our Lord Jesus Christ is for St. Paul the Jesus Who is the anointed of God and Who, through His resurrection, was established in the majesty of heavenly king and sovereign. It is He Whom we proclaim in our capacity as servants and subjects.[39] Christ's task in saving man through His own death and resurrection, was at the same time the work of God, not only because this is the will of the Father, but also because Christ is united to the Father in such a way that together they constitute one principle of activity. "God was in Christ, reconciling the world to Himself." (2 Cor. 5, 19) The gifts of justice, holiness and life that we receive are gifts of God, and we receive them because of our union with Christ. This is a basic intuition of Paul's Christology. Where Christ is, there is God. God communicates Himself through Christ.[40]

Jesus was predestined for the salvation of man because He is the Christ of God, the anointed of God, now made manifest. Therefore He is the universal Lord of creation (Phil. 2, 7-11), Lord of the world to come (Col. 1, 15-17).

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[39] Cerfaux, op. cit., pp. 392-395; Francois Amiot, The Key Concepts of Saint Paul, trans. John Dingle (New York: Herder and Herder, 1962), pp. 113-116.

[40] Cerfaux, op. cit., pp. 507, 520-522; Durrwell, op. cit., pp. 128-129.

The Incarnation is seen by Paul as an abasement, a humiliation and an emptying. Christ, the eternal Son of God, became a man, and the point stressed by Paul is not the exaltation of human nature but the humility and abasement of Christ. It is this "emptying" of the Son of God that is the significant fact of the Incarnation.[41] Paul is not concerned directly or exclusively with the moment of the Incarnation or the different successive details of Christ's earthly life. His interest is focused on the human nature of Christ, His humiliation in human life. The Who appears in human flesh is in fact the Son of God. Paul describes this humility as an emptying of Himself, a stripping of Himself to take the form of a servant. (Phil. 2, 6-11) Through the Incarnation the Son of God becomes the model and principle of Christian humility and abasement. "The holy one of God" who is by right "the heavenly man" (1 Cor. 15, 48) in Whom dwells the fulness of all reality (Col. 1, 19) accepted to be a man "according to the flesh." The contrast between what He had a right to do and what He in fact chose is expressed as abasement, Kenosis. "Who being in the condition of God . . . emptied Himself, taking the form of a servant. He humbled Himself . . . even unto death" (Phil. 2, 8). For ordinary Christians, humility means acceptance, a recognition that they are sinners; for Christ on earth it was a renunciation. Paul asks: Let this same mind be in you (Phil. 2, 7).

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[41] Durrwell, op. cit., pp. 43-46; Cerfaux, op. cit., pp. 164-166.

This emphasis on the abasement of Christ, the Son, Who becomes the perfect servant of God's will, is a repeated theme in Paul. It parallels Ignatius' presentation of Christ in the Kingdom: the sovereign Lord of all creation Who chooses obedience, acceptance and devotion only to the will of the Father. Both Paul and Ignatius exhort the Christian: let this mind be in you. As the Christian accepts and follows Christ in humiliation, so he will follow Christ in glory. The Ignatian presentation of the Kingdom, the focus on Christ's humility, and the unavoidable conditions inherent in following Christ--all of these facets of the Kingdom, we suggest, are Pauline. The focal point of the Incarnation in the mind of Paul is the humility, the emptying, the obedience of Christ. The main focus of the Second Week is a total devotion to and imitation of the humble Christ.

Where, then, is there a difference in emphasis between Paul and Ignatius? The great significance of the Pauline Christ as a vehicle to express the Christ of the Kingdom can be summed up in the phrase: *in Christo Jesu*. This is an expression Paul uses more than one hundred times and in most cases it is to be understood in a full and literal sense.[42] To be in Christ Jesus means to be intimately united with Him and to live with His life. The Christian is the son of God by faith *in Christ Jesus* (*Gal*. 3, 26), baptized and living for God *in Christ Jesus* (*Ro*. 6, 3), sharing in the redemption *in Christ Jesus* (*Ro*. 3, 24), and filled *in Him* with God's peace (*Phil*. 4, 7). Christ becomes our vital principle, identifying Himself with our being: "Not I; it is Christ that lives in me." These phrases signify a communication of Christ's life and do not in any way suggest a pantheistic absorption of our personalities. Christ's transfiguration of the Christian takes away nothing of his personality, but rather recreates and transforms it. Man becomes open to the person of Christ because Christ raises him to the divine level of being.[43]

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[42] Durrwell, *op. cit*., pp. 210-212; Amiot, *op. cit*., p. 145.

The phrase in Christ Jesus does not simply mean a sphere of influence, it is really a new sphere of existence in which a man's whole being is taken up by a new principle. Man enters into it not as being poured into a mould, but by a change that is intrinsic and transforming. "As many of you as have been baptized in Christ, have put on Christ" (*Gal.* 3, 27). The conclusion Paul draws from this entry into Christ Who is to clothe us, shows that in his mind our union with Christ becomes an actual identification in being. He is the principle of life and the community of being between Christ and those who believe in Him brings with it a communication of life.

This incorporation in Christ is not something static, but is a dynamic identification constantly in action. As a parallel to the Two Standards and the decisive choices necessary in this way of life, St. Paul continually invites the baptized to make continual progress and calls upon the faithful to aim at "full knowledge of the Son of God and at the state of perfect man. (*Eph.* 4, 13) He recognizes that he has not himself attained perfection and that he must continue the struggle to achieve perfect and final union with Christ.

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[43] Durrwell, *op. cit.*, pp. 209-211.

During the course of this struggle, however, the Christian is not only striving after the goal, but he already possesses it. Throughout the Epistles there are many expressions coined by Paul to express the dynamic and continually increasing union of the Christian with Christ and in Christ. Among these expressions are the famous "syn" compounds: to suffer with Jesus Christ, to be crucified with Him, to die with Him, to be buried with Him, to rise from the dead with Him, to live with Him, to be made alive with Him, to share His glory, to be conformed with Him, united with His life. According to Prat, this is the most personal characteristic of Paul's theology: the expression in Christo Jesu, which comprises the whole of redemption from its first conception in the divine mind, to its execution on calvary, through its realization in every Christian and its final consummation in eternity.[44] God has elected and predestined us in Christ, in Christ He reconciled the world to Himself; in Christ we are born in grace; in Christ we grow and persevere in grace; in Christ we shall be made alive, raised from the dead and glorified.

As Ignatius cuts to the core and offers humility as the guarantee of the Standard of Christ, so Paul, in spite of his appreciation and insistence on the reality of our re-creation in Christ, does not leave the matter there. He insists further on an asceticism, a struggle against the "old man," the "unredeemed man," "the flesh," that is essential.[45] However, the obvious purpose of this asceticism is that the "new creation" be expressed. Asceticism for St. Paul is a condition, a guarantee and manifestation of our union with Christ, our life in Christ.[46]

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[44] Fernand Prat, S.J., The Theology of Saint Paul, trans. John L. Stoddard (London: Burns Oates and Washbourne Ltd.) II, pp. 18-20; Amiot, op. cit., pp. 142-148.

Baptismal faith is only the beginning of the long effort the believer must bring to join the sanctifying power of Christ. In Pauline thought, Christian effort is needed because the redemption is not yet complete either in the baptized Christian himself, in the Church or in the world. There remains a large residue from the past, an "old man" unregenerated through the effects of grace. The need for Christian effort in our sanctification is based on this fact together with the condemnation passed on the "flesh" in baptism, for it is the whole man who has died with Christ in baptism and the whole man is summoned to live new in Christ despite all that remains of the "flesh."[47] Everything in man that resists the action of this new life must be made subject to the new principle of divine life: "Mortify your members which are upon the earth . . . for you have been stripped of the old man with his deeds and put on the new" (Col. 3, 9-10).

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[45] Durrwell, op. cit., pp. 40-42; 220-226; 340-342.

[46] Ibid., p. 348; In the Redeeming Christ, trans. Rosemary Sheed (New York: Sheed and Ward, 1963), pp. 26-32.

[47] Durrwell, The Resurrection, op. cit., pp. 345-348; Amiot, op. cit., pp. 282-285.

Asceticism, therefore, is an effort to express the new life of the Christian in Christ. This does not mean just bearing sufferings similar to the sufferings of Christ, but like the baptismal death of which it is the development and expression, asceticism is the death of Christ Himself, borne by the Christian in order that Christ's life may grow in him. The Christian "suffers with Christ" just as he "dies with Him" in baptism.

In this context the imitation of Christ is much more realistic and meaningful than just devotion to an ideal, reproducing a pattern or copying a model. It is an assimilation to Christ in the most literal sense of the term. We suggest that the meaning of the Kingdom and Two Standards is given a more explicitly and intrinsically Christo-centric dimension in the light of the Pauline theme of the Christian's life in Christ.

5. Conclusion

The purpose of this fourth chapter was to examine the relationship between Christ and the exercitant as expressed in the Second Week of the Spiritual Exercises.

We showed that Ignatius' guiding purpose is to present Christ as a model of life and a norm of choice to the exercitant sincerely desiring to accomplish God's will as perfectly as possible. The exercitant is inspired to imitate, to follow, to labor with Christ as an expression of his love and devotion.

The purpose of the contemplations of this Week is to effect a more perfect assimilation of the exercitant to Christ, to His norms of choice, to His manner of life, to His service of the Father.

We suggested that the literal supernatural meaning of this assimilation to Christ is dynamically and realistically expressed in the language and doctrine of Paul. The utilization of the dominant Pauline theme of the Christian's existence in Christ Jesus gives a true supernatural orientation to the dominant Ignatian theme of imitation of Christ.

Both Ignatius and Paul insist on the absolute need of a Christian's denial of selfishness, mortification of vanity, and continual battle against the disorder of his own human nature. However, Paul explicitly treats these Christian ascetical principles as a condition, a guarantee and an expression of life in Christ.

CHAPTER V

CHRIST IN THE THIRD AND FOURTH WEEKS

The purpose of this final chapter is to examine the place of Christ in the Third and Fourth Weeks of the Spiritual Exercises. We will treat the Passion and Resurrection of Christ as they are presented by Ignatius, as well as the final exercise, the Contemplatio ad Amorem. Then we will compare this treatment with the thought of Paul on the same topics.

1. The Third Week--The Passion

The Third Week is concerned with the events in the life of Christ that took place between Holy Thursday and His crucifixion and burial. The various myteries of the passion, death and burial of Christ are to be the subjects of contemplation during this Week as the earlier mysteries of His life were the subjects of the contemplations of the Second Week. The Third Week is not merely a continuation of considerations of Christ's life, but rather has an intimate connection with the election and is a concrete manifestation of the Third Degree of Humility.

The purpose of both the Third and Fourth Weeks is intimately connected with the Election,[1] the decision of most perfect and personal commitment to Christ. These Weeks strengthen the election by testing and applying the basic principle of the Kingdom: "Labor and thus enter into glory." The election may have been definitely and firmly established, or it may remain to be made; it may not yet be completely settled, or may be subject to new difficulties or obstacles.[2]

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[1] Directoria Acquaviva, "Directoria Exercitiorum Spiritualium," Monumenta Historica Societatis Jesu (Rome: Monumenta Societatis Jesu, 1955), LXXVI, pp. 732-735; Jose Calveras, The Harvest Field of the Spiritual Exercises, trans. H. Gense, S.J. (Bombay: St. Xavier's College, 1949), pp. 184-190.

Ignatius does not explain the Passion--he presents it. In his presentation there is no development of the points and few directions. He is concerned especially that the exercitant find the heart of Christ in His passion, that he come to a community of feeling with the crucified Christ.[3] By this point in the Exercises, Christ is presumed to be the one great reality. Everything in the life of the exercitant, his past, present, and future, is centered in Christ.

The points for the contemplations are a mere recalling of the Gospel narratives with the purpose of effecting a more deep and personal involvement in the mystery and a more total response to the love Christ manifests in His passion and death.

> This is to ask for what I desire. Here it will be to ask for sorrow, compassion and shame because the Lord is going to His suffering for my sins.[4]

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[2] H. Rahner, S.J., Notes on the Spiritual Exercises, trans. Louis Mounteer, S.J. (Woodstock, Md.: Woodstock College Press, 1956), pp. 299-301.

[3] Directoria Acquaviva, op. cit., pp. 727 and 731; Calveras, op. cit., p. 198.

[4] Spiritual Exercises, No. 193.

> This will be to consider what Christ our Lord suffers in His human nature . . . or what He desires to suffer.[5]

Throughout this Week there is a question of compassion with Christ, of a desire to suffer with Him, of a determination to express love in the practical response of sharing Christ's humility and shame. This desire to suffer with Christ, to share in His humiliation and pain, is not merely a question of devotion, rather it is a very practical step in the whole process of solidifying and establishing the election, the commitment of one's life. Throughout the Exercises the exercitant has been urged more and more realistically to combat his own selfishness, his own pettiness and egocentrism. It is presupposed that the Election, the determination to serve Christ, involves a serious matter, perhaps an entirely different manner of life and a whole new set of values and goals. This is admitted to be a very difficult undertaking, perhaps the most difficult of one's entire life. It is a decision requiring fortitude, strength, courage and a practical realism that is clearly aware of the cost to personal vanity and self-sufficiency. It is in this context, therefore, that the passion of Christ is presented and designed to be considered and contemplated.[6] It is presupposed that the exercitant may feel a repugnance, a hesitancy to embrace the life he sees to be for God's more perfect service. This is the context of the passion and this is the person of Christ presented in the Third Week: Christ is the Son of God Who "hides His Divinity" and is eager to express His love for me in the suffering of His sacred humanity. This presentation of the suffering humiliated Christ is designed to evoke as complete a response of love as possible.

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[5] Ibid., No. 195.

[6] Calveras, op. cit., pp. 191-196; H. Rahner, S.J., "The Christology of the Exercises," ed. and trans. Richard Dimler, S.J., Woodstock Letters, XCII (1963), p. 195.

The desire to suffer with Christ, to ask for sorrow, shame and compassion with Christ, is not an artificial or sentimental state of feeling. Ignatius asks the exercitant to pray for grief, sadness and tears because the suffering and death of Christ are events that are real to him, events in which he is personally involved and for whom they are undergone.[7]

This highly personal response to the love of Christ is the point of the Third Week. It is interesting and understandable that the actual text of the Exercises at this stage of the retreat is progressively more succinct and laconic. There is nothing on the theology of the redemption, but rather a stark confrontation with the fact of Christ's death "for me."

We think that the outstanding characteristic of this Week is this taciturnity of Ignatius, the silence and delicacy with which he treats this most personal communication between Christ and the exercitant. This fact is especially borne out in Ignatius' directions concerning the colloquies and petitions of this Third Week. The reaction of each exercitant will be unique according to the grace of Christ and the generosity of his own disposition. Therefore Ignatius gives directions for many colloquies or few according to circumstances. The exercitant is not directed to seek a specific grace, but to ask for what he himself most earnestly desires with regard to his own particular needs and interests.[8]

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[7] Spiritual Exercises, No. 195; R. De Quince, S.J., "Mort et Resurrection en Jesus-Christ," Christus, XXXI (1961), 343-354.

Finally Ignatius directs that the entire passion be reviewed as a whole with the main point being: This is how much Christ loves me, how much can I love Him in return.[9]

The exercitant is to understand and realize the extent of Christ's love; to concentrate on what Christ does, and all this "for me." The astounding realization of the fact of Christ's total outpouring of Himself will awaken wonder, gratitude, tears and compassion--the desire to love totally in return.

Ignatius, therefore, concentrates on the insistent reality of the fact of Christ's love. The details of that love are to be dwelt on continuously as a proof and pledge of that love. As we will see, Paul will concentrate not so much on the details of Christ's love for man, or the events of Christ's suffering and death, but rather on the effects of that love in Christ Himself, in man, and in the world. Where Ignatius insists on the reality and extent of the love of Christ, Paul insists on the consequences of Christ's love. Ignatius relates the cardinal proof of Christ's love. Ignatius relates the cardinal proof of Christ's love, the supreme manifestation of Christ's love "for me"; Paul teaches the Christian dogmatic reality that results from this love.

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[8] Spiritual Exercises, No. 199; Ignacio Iparraguirre, S.J., A Key to the Study of the Spiritual Exercises, trans. J. Chianese, S.J. (Calcutta: Hibernian Press, 1955), pp. 80-81.

[9] H. Rahner, Christology of the Exercises, op. cit., p. 195.

2. Fourth Week--The Resurrection

If the Third Week of the Exercises serves to establish and solidify the exercitant's commitment to Christ in total service, the Fourth Week serves to confirm and ratify this choice. It is the victory and triumph of Christ that comes to seal and guarantee the pledge of the exercitant to serve and follow Christ. The Kingdom asked the exercitant to suffer with Christ, to follow Him in pain, that he might follow Him in glory. This Fourth Week is devoted to the glory of Christ. No longer does "the divinity hide itself," but the contemplations on the events in Christ's life from the Resurrection to the Ascension are intended to show forth the divinity of Christ Who has conquered pain and death and promises the same victory to His followers.

As in the Third Week Ignatius directs the exercitant to identify himself with the pains and sufferings of Christ, to ask for the grace of tears and compassion with Christ, here the grace is "to be glad and rejoice intensely because of the great joy and the glory of Christ our Lord."[10] Again the center of this joy, the source and reason for the gladness of the exercitant, is the gladness and joy of Christ. His joy and happiness is a share in the triumph of Christ.

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[10] *Spiritual Exercises*, No. 221.

The key presentation of Christ in the Fourth Week is that of Christ as Consoler. "Consider the office of consoler that Christ our Lord exercises and compare it with the way in which friends are wont to console one another."[11] This office of consolation is described in the Rules for Discernment of Spirits that are so important for the Third and Fourth Weeks of the Exercises.[12] The practicality and delicacy of Ignatius is again evident in the especially brief summary of points and directions given to the exercitant and in his constant assumption during these Weeks that God is dealing directly with the soul, communicating His own presence and consolation. The effort of the days and the intense application required of the exercitant,[13] the reality of everyday life that is to face the exercitant, the feelings of dejection and depression, are to be made bearable by a boundless confidence and trust in Christ, the victorious Christ Who is so solicitous in the attention and promises He gives to His apostles. It is this trust and total confidence in Christ alone that Ignatius urges.[14]

> It is characteristic of God and His Angels, when they act upon the soul, to give true happiness and spiritual joy, to banish all the sadness and disturbances which are caused by the enemy.[15]

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[11] Iparraguirre, op. cit., pp. 89-90. Spiritual Exercises, No. 224.

[12] Iparraguirre, op. cit., pp. 91-103.

[13] Calvaras, op. cit., 209-213.

[14] Ibid.

[15] Spiritual Exercises, No. 329.

> God alone can give consolation to the soul without any previous cause. It belongs solely to the Creator to come into the soul, to leave it, to act upon it, to draw it wholly to the love of His Divine Majesty.[16]

We have made it a special point to show that both in Ignatius' own life and in the Exercises themselves, Ignatius is totally convinced that God communicates His intentions, His directions, His consolations to the Christian. This Week with its brevity and insistence on Christ as Consoler is a perfect expression of Ignatius' desire and expectation that God will confirm and console the exercitant by His own presence and power.[17]

> I call it consolation when an interior movement is aroused in the soul, by which it is inflamed with the love of its Creator and Lord, and as a consequence, can love no creature on the face of the earth for its own sake, but only in the Creator of them all. . . . Finally I call consolation every increase of faith, hope, and love, and all interior joy that invites and attracts to what is heavenly and to the salvation of one's soul by filling it with peace and quiet in Christ our Lord.[18]

Throughout the Fourth Week, the exercitant is keenly conscious of his own frailty and unaided ability to remain constant in his pledge of fidelity to Christ. Therefore, the consolation and joy which Ignatius directs him to petition in prayer, this increase in faith, hope and love are pure gifts of God. The joy and happiness of the exercitant are founded totally on the triumph of Christ, and only on that. Thus the love for Christ in the Fourth Week is designed to be a loftier and more disinterested love than that of the Third. In the Passion, Ignatius directs the exercitant to understand that Christ is suffering to express His love for me. In the Resurrection the love for Christ is expressed as an unselfish gladness for one thing alone: the gladness and joy of Christ. What is a joy to the soul can only be the joy of Christ. Thus, the highpoint of the Fourth Week is the unselfish and absolute transfer of one's own interests, one's own views, to Christ.[19]

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[16] Ibid., No. 330.

[17] Iparraguirre, op. cit., pp. 80-81. Maurice Giuliani, S.J., "Movements of the Spirit," Finding God in All Things, trans. William J. Young, S.J. (Chicago: Henry Regnery Co., 1958), pp. 191-202. The classic example of an Election being confirmed through the consolation of God is Ignatius' own Election concerning the poverty of the Society of Jesus. Cf. "Spiritual Journal of Ignatius Loyola--1544 to 1545," trans. William J. Young, S.J., Woodstock Letters, LXXXVII (1958), pp. 195-267.

[18] Spiritual Exercises, No. 316.

This transfer of one's affections to Christ is not merely an exhortation or an effort at disinterestedness, it is a literal fact. The center of one's life has been transferred and transformed through the Resurrection. This is what St. Paul makes central and explicit as we will see.

3. St. Paul--Death and Resurrection of Christ

> The charity of Christ presseth us; judging this, that if one died for all, that all were dead. And Christ died for all; that they also, who live, may not now live for themselves, but unto him who died for them and rose again. (2 *Cor.* 5, 14-15)

For St. Paul the death and resurrection of Christ are events working toward the salvation of man. Each event plays a different role in that salvation. If Christ is dead, then we who are united to Him are also dead, and this death means the end of our life according to the flesh. As our death to self-sufficiency and autonomy is effected through and in the death of Christ, so our life in God, the principle of divine life, is effected through and in the resurrection, the new life in Christ.[20]

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[19] Calveras, *op. cit.*, pp. 209-214.

If Ignatius sees the world "bathed in the blood of Christ," Paul sees the world "brought to life in Christ." The death and resurrection of Christ are two phases, two stages of the event which causes and effects the new principle of life by which man is transformed, transfigured and re-created. Ignatius dwells on these two phases of Christ's death and resurrection as realities that draw and demand our gratitude and confidence. They are an expression of love and a guarantee of triumph that summon a response of grateful devotion and courageous service. While he by no means ignores or minimizes this aspect of the death-resurrection of Christ, Paul dwells on these phases as causes, principles, sources of death to sin and tyranny of self-sufficiency and of a new existence in Christ. This difference in emphasis, we believe, is a perfect example of our contention that Ignatius' practical and explicit intention is to teach the Christian what he must do as a Christian, while Paul's intention is to teach the Christian what he is as a Christian. Paul says explicitly in the passage quoted above that a Christian can no longer live for himself, this would be to live according to the flesh. The Christian is to live for Christ.

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[20] F. X. Durrwell, C.SS.R., The Resurrection, trans. Rosemary Sheed (New York: Sheed and Ward, 1960), pp. 16-20, 27.

This "living for Christ" is in perfect harmony with the Ignatian themes of humility, total devotion to the person of Christ, and the single climactic ideal of service. However, not only the inspiration and challenge, the courage and stability, of this service are found in the death and resurrection of Christ, but anterior to this inspiration and ontologically essential to it is the effect of the death and resurrection of Christ in the most profound and personal heart of man's nature. This is the emphasis, we believe, that stands out in St. Paul. It is the explicit recognition and acceptance of this supernatural ontological fact that can most benefit the practical cast of the Spiritual Exercises.

Durrwell, Amiot and Cerfaux repeat many times that Paul not only teaches the fact of the death-resurrection of Christ but that he dwells on them as effective in man's intrinsic renewal in God.[21]

> But if we have died with Christ, we believe that we shall live together with Christ; for we know that Christ, having risen from the dead, dies now no more, death shall no longer have dominion over him. For the death he died, he died to sin once for all, but the life he lives, he lives unto God. Thus do you consider yourselves also as dead to sin, but alive to God in Jesus Christ. (Ro. 6, 8-11)

The new life of the Christian is linked with and caused through the Resurrection of Christ. Our death stands in and with His death, therefore, when our Christian life is spoken of, His Resurrection must be clearly understood as its source and principle.

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[21] Durrwell, op. cit., pp. 24-32, 40-56, 124-135; Francois Amiot, The Key Concepts of St. Paul, trans. John Dingle (New York: Herder and Herder, 1962), pp. 93-102; 142-149.

Paul sees the death and passion of Christ as salvific in His resurrection. In order to achieve the effect of salvation and justification in man, these two causes, death and resurrection, should be understood from the beginning as bound together in a single unity. It is by a single act, by the faith affirmed in baptism, that man comes to share in Christ's death and resurrection (*Ro*. 6, 3 ff.; *Col*. 2, 12). The new life that man receives is the result of coming simultaneously into contact with both the Death and Resurrection.[22]

Paul does not ascribe the entire work of salvation to the Resurrection alone. The glorification of Christ is not seen as a meritorious act. In Paul's teaching, sin is expiated, its reign destroyed, by the death of Christ; but justice, the new creation, is conferred through the Resurrection. This is a salient feature of Paul's teaching, and of great significance in treating the Third and Fourth Weeks of the Exercises. Sin is wiped out by death, and life is infused through the Resurrection.

Paul's preaching is less concerned with recounting of the deeds and works of Christ as handed down by tradition than with expressing the risen Christ as the source of redemption.[23] His synthesis consists primarily in one fact: the resurrection of Christ from the dead. He sees the risen Christ as a source of life.

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[22] Durrwell, *op. cit*., p. 28.

[23] *Ibid*., pp. 23-24.

Ignatius also concentrates on the risen Christ but his concentration on Christ is as the victorious leader, the consoler whose triumph and reward make all suffering bearable and attractive. We rejoice with Him because He has been vindicated. It almost seems as though to Paul the risen Christ is a complete beginning, "the first breaking through of the divine into the world of sin."[24] This is the point: Paul sees the resurrection as a breaking through of the divine, a shattering of the barrier between man and God. This is not a parallel development of the natural and supernatural orders, nor is it an outgrowth of the natural or a mere heightening of natural goodness and sacrifice. Rather it is the penetration of the natural, the estranged and the helpless state of man, by the supernatural dynamism of divine life.

> It is not written only for him, that it was reputed to him unto justice, but also for us, to whom it shall be reputed, if we believe in him that raised up Jesus Christ, our Lord from the dead, who was delivered up for our sins and rose again for our justification (Ro. 4, 25).

Therefore it would be entirely foreign to the mind of Paul to see the Resurrection only as a reward, as an epilogue to the life of Christ. The Resurrection is not merely a vindication of Christ's claims or the compensation for his service and obedience, it is the effective mystery of salvation. Paul certainly dwells on Christ's death, on the cost to Christ, on the willingness and eagerness of Christ "to empty himself" to destroy sin in its very source, but he sees the Resurrection as an outpouring of life, as the source of a freely given principle of life.

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[24] Ibid., pp. 124-135; cf. also David Stanley, S.J., Christ's Resurrection in Pauline Soteriology (Rome: Pontifical Biblical Institute, 1961).

Our justification consists in a death to sin through our union in the death of Christ, and also in a new life through our union in His Resurrection. If Ignatius desires the involvement of the exercitant in the Third and Fourth Weeks, here is the expression of involvement in the most literal sense. In this context we can talk literally and realistically about dying to self, crucifixion of self, self-denial, a life of the Third Degree of Humility. This life is literally and realistically more than a proof or expression of gratitude, loyalty and devotion. It is certainly these things too, but it is the acceptance, the expansion, the maturity of this principle of divine life poured into our hearts by the infusion of the Spirit of Christ.

Therefore, Christ's glorification is the source of man's divinization. The Spirit is the principle of this new life. Transformed in the Spirit, Christ has become the source of life and communication. His Spirit is the principle of this new life.[25] The coming of the Spirit has swept away the ruin left by Adam (Ro. 7, 6). He renovates and creates not merely a renewed being, but a new being. He has not merely introduced a new sort of man to the world, but places man at the starting point of this whole new life. The Spirit is life (Ro. 8, 11; 1 Cor. 15, 4-5; 2 Cor. 3, 6), a life that will never fail since it is the life of God. This life the Christian finds by conforming himself to the risen Christ and the life is intrinsically and constantly being renewed. For Paul, every man who shares new life in Christ is said to be risen with Him, to be taken up in the very act of Christ's Resurrection.

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[25] Durrwell, The Resurrection, op. cit., pp. 103-107.

4. Contemplatio ad Amorem

The Contemplation to Attain Love of God is the final exercise in the Spiritual Exercises.[26] Though it appears at the close of the Fourth Week it is really outside of it, or rather transcends it, as the Foundation is outside the First Week. Like the Foundation in many regards, the Contemplatio serves as an atmosphere, a milieu, the principle and summary of the Spiritual Exercises. Though it appears after the contemplations of the Passion and Resurrection the Contemplatio can be given as the motif of the Third and Fourth Weeks or as the consideration proper to the last day or final two days of the Exercises.[27]

Like the Foundation, the Contemplatio treats the relationship of God to creatures, and like the Foundation there is no explicit mention of the Trinity or of Christ. However, as the Foundation suggested the entire unfolding of the rest of the Spiritual Exercises, as we discussed in

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[26] Spiritual Exercises, Nos. 103-107.

[27] "Directoria Acquaviva," op. cit., pp. 734-735.

Chapter II, and made sense only in a supernatural and Christological context, so the Contemplatio sums up the Spiritual Exercises and expresses directly the whole point of Christ's life: the communication of God to man as an expression of love.[28]

The basic point of the Contemplatio is to express Ignatius' meaning of love. In two words, Ignatius defines love as "mutual sharing."

> Love ought to manifest itself in deeds rather than words.[29]
>
> Love consists in a mutual sharing of goods, for example, the lover gives and shares with the beloved what he possesses, or something of that which he has or is able to give; and vice versa, the beloved shares with the lover. Hence, if one has knowledge, he shares it with one who does not possess it; and also if one has honors or riches. Thus one always gives to the other.[30]

This final sentence is the heart of the Contemplatio and expresses Ignatius' basic insight about the nature of love: one always gives to the other. He exemplifies this point in the grace he suggests as proper to this exercise: "Here it will be to ask for an intimate knowledge of the many blessings received, that filled with gratitude for all, I may in all things love and serve the divine majesty."[31]

In four progressive points Ignatius presents God, the Divine Majesty as the source and principle of all things. The Foundation presented God as the Lord and Creator of all, but as we pointed out in Chapter II, the emphasis there is on the absolute dominion of God and the recognition and acceptance of this central fact in every choice the exercitant will make in his life. In the Contemplatio the emphasis is not so much on God as Creator and Lord as it is on the bountiful and infinite goodness of God Who has poured out His blessings, gifts and graces upon the creature, man. All of the considerations are to evoke a response, a total and joyful gratitude that willingly surrenders all that the exercitant has and all that he is to the love and service of the Divine Majesty.

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[28] H. Rahner, Christology of the Exercises, op. cit., p. 196.

[29] Spiritual Exercises, No. 230.

[30] Ibid., No. 231.

[31] Ibid., No. 233.

> Take, Lord, and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. Thou hast given all to me. To Thee, O Lord, I return it. Dispose of it wholly according to thy will. Give me thy love and thy grace, for this is sufficient for me.[32]

This is the famous "Suscipe" of the Exercises which sums up the entire direction and dynamism of the individual considerations of each Week and brings out the basic purpose of the whole undertaking: that God may dispose entirely of the exercitant according to His will.

For Ignatius, this exercise shows that love is not exclusively defined as the raising of the soul to God in solitude and contemplation. Rather Ignatian love is manifested as well in actions, the living of one's life. These actions, choices, responses of one's life are the supreme manifestation of love for Ignatius. The daily acceptance and eagerness to embrace the will of God as manifested in one's life are the source of mortification, purification, growth in virtue and union with God.[33] This is what Ignatius means when he teaches that love is shown more by deeds, that love is a mutual sharing.

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[32] _Ibid._, No. 234.

In the four stages of the Contemplation Ignatius points out four different and increasingly more dynamic aspects of God's communication of love. First, God is the Creator Who has set the entire universe in being and motion. Second, God is present in all creatures, preserving them and guiding them by His providence. Third, God labors, works in all creatures; He is the active God Who directs and sustains all creatures as a laborer. Finally, God is the supreme source of all goodness and love, Who communicates Himself to all creatures that they may share and participate in His beauty and goodness. "And so too, my justice, goodness, mercy, etc., descend from above as the rays of light descend from the sun, and as waters flow from their fountains." It is this constant and dynamic communication of divine love that confronts the exercitant. It is the deepest possible realization of this communication, this desire of God to share what He has and what He is, that is to draw the response of the "Suscipe" from the exercitant.

"Then I will reflect on myself, as has been said."

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[33] A. Gagliardi, S.J., Commentarii seu Explanationes in Exercitia Spiritualia S. P. Ignatii de Loyola (Bruges: Desclee de Brouwer, 1882), pp. 100-106; F. Charmot, S.J., L'Union au Christ dans l'Action selon Saint Ignace (Paris: Bonne Presse, 1958), pp. 219-224.

As the Contemplatio is the summary of the entire Spiritual Exercises and forms a perfect cycle of communication and response with the Foundation, it should be understood in the light of the entire development of the Four Weeks. Though there is no explicit mention of Christ in the Contemplatio, it should be understood only in the context of Christ Whose love all through the Exercises has been the motive and challenge to a total response.[34] As in the Foundation and throughout the Exercises Christ is the Creator and Lord, so here it is Christ Who "labors for me" in all creatures. This contemplation puts into practice the Principle and Foundation. It is the completion of the cycle begun in the very first consideration. It is the summoning of all creatures back to God in Christ and "the finding of all creatures in God is to find all creatures in Christ."[35]

5. St. Paul--All Things in Christ

There are three themes of Paul that we suggest as expressing the meaning of the Contemplatio ad Amorem and as perfect vehicles for bringing out the centrality of Christ in the summation of the Exercises. These are: the pleroma, the fullness of all things in Christ; the eager longing of creatures for Christ; and the recapitulation of all things in Christ.

The Pauline concept of pleroma means completion, accomplishment, totality, and signifies the sanctifying power of Christ[36] (*Col*. 1, 19; *Eph*. 1, 23 and 3, 19). The fact that the universe is bound up with the fate of mankind means that Paul's teaching on the unity of the world in Christ is to be taken literally. The longing of creation, the groaning of the creature, the unity of all things in Christ (*Ro*. 8, 22-27) are literal facts for Paul. He sees man as firmly rooted in creation, and the whole of this creation seeks to be liberated and set free, and to be, in man, brought into contact with the glory of God.[37]

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[34] H. Rahner, Christology of the Exercises, op. cit., p. 196.

[35] Ibid.; Maurice Giuliari, S.J., "Finding God in All Things," Finding God in All Things, op. cit., pp. 3-24.

In Christ all things have been created (*Col*. 1, 15-17), He is the principle and goal of all created things and the material world, what Paul calls the "creature," is full of expectancy, waiting anxiously, groaning for the radiance of God's life to be revealed in mankind. Only then will the fullness of the Redemption be revealed in the universe.[38] In the preparations decreed and carried out by the Father, the fullness of time, the completion of all things, are to be established in Christ, and this will effect both what is in heaven and on earth. Again, it is the principle of divine life that is so clearly brought out in Paul. It is this principle, established and communicated in Christ, that is the dynamic and intrinsic source of life for man, and in man, for the universe.

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[36] Cerfaux, *op. cit.*, pp. 419-426.

[37] Durrwell, *The Resurrection*, pp. 115-116, 272-275; A. M. Dubarle, "Le gemissment des creatures dans l'ordre du Cosmos," *Revue des sciences philosophiques et theologiques*, XXXVIII (1954), pp. 445-465.

[38] Amiot, *op. cit.*, 259-277; Cerfaux, *op. cit.*, pp. 63-65.

The single word that unites the thought of Ignatius with that of Paul is: communication. The Contemplatio ad Amorem clearly presents the fact of God's communicating Himself to man. As His crowning desire to shower goodness on man, God wills to give Himself; and He does give Himself in proportion as man is willing and eager to receive Him. Paul explains the result of God's communication of Himself as the breaking through and perfecting of divine life in man and in the universe. Man's response is acceptance of this gift of divine life, being rooted in Christ, and a return of all that he has and all that he is in Christ.

The fundamental Ignatian theme of service, therefore, is a response, an answer, to the gift of God's gift of Himself in Christ; Paul's insistence on Christ as the dynamic principle of that response makes explicit the source of Christian love and service. Christ is the principle of service as He is its object and goal.

Christian suffering, growth, response, maturity and service are an expression of Christ, a manifestation of the principle of life that animates and galvanizes the "new creature" and the "new creation." They are an expression of Christ because the "new creature" is founded in Christ. The theme of "finding God in all things" is to be taken literally. It is not so much a task of "establishing" God in all things or "intending" God in all things, as if man were to impress a new form in himself or in creation. Rather it is a literal "finding" because Christ is the spring and fountain of a new existence for man, and in man, for the entire universe.[39]

The fact of Christ's dynamic presence at the heart of creation and the real transformation of all things in Him should not be taken as pointing to the heights of a rarefied "mysticism." It is the basic supernatural fact of Christian existence. It is the actual state of a Christian who is alive in Jesus Christ.

When Ignatius says: "I will ponder how much God desires to give Himself to me" and "consider that all gifts descend as rays of light from the sun, and as waters flow from their fountains,"[40] Paul shows that this is the literal description of the basic fact of man's existence in Christ, in Whom all things are created and toward Whom all things tend (Ro. 8, 21-22).

"It is no longer I that live, but Christ lives in me" (Gal. 2, 20).

Therefore, the *Contemplatio* is the completion of a cycle of love begun in the Foundation. All things begin in the Trinity and return in Christ to their fullness in the Trinity. Man is called to respond in Christ and with Christ to the call and will of the Father. In the circumstances of his life man will express his being, his love and his devotion to God through his service in Christ. Love is expressed by a donation of oneself, what he *has* and what he *is* in Christ, to the Father. This love, begun in the Trinity, communicated through Christ, accepted in Christ, perfected in the Spirit, is fulfilled and finally perfected in its return to God, in the heart of the Trinity.

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[39] P. Teilhard de Chardin, S.J., *The Divine Milieu*, ed. Bernard Wall (New York: Harper and Brothers, 1960), *passim*. Though Ignatius' *Contemplatio ad Amorem* is not explicitly mentioned in this work, we suggest that its basic insight and premise can be expressed as a synthesis of the Pauline and Ignatian doctrines treated in this chapter of our essay.

[40] *Spiritual Exercises*, Nos. 234 and 237.

CONCLUSION

In this essay we have tried to present the aspects of Christology that are most relevant to the Spiritual Exercises. We interpreted the Christology of St. Paul, choosing those themes that most closely parallel the themes of the Spiritual Exercises. For one area of the Exercises, the role of Christ as presented by Ignatius, we pointed out the dogmatic foundations as they are found in the Pauline Epistles.

The Exercises were not intended as a dogmatic expose of Christian doctrine, and yet the fundamental truths of that doctrine form the foundation of any spiritual programme that makes the claim of being Christian. Because of Ignatius' practical intent in presenting the Exercises, he did not develop the nature of Christian existence or treat the meaning of what it is to be a Christian. His focus is rather on directing a Christian to live as perfect a life as possible as his response to the prior love of Christ for him. His focus is not on the nature of Christian life; he tells the Christian what he must do rather than what he is.

However, the Christian of our day is asking precisely that latter question. He wants to understand what he is as a Christian before he puts his faith in any programme of spiritual activity and perfection. The accent of former times on the programme of the spiritual life has been so stressed as to be in danger of formalism or of reducing the Christian life to the performance of a series of actions that are unrelated to any intrinsic source of life, dynamism or vitality.

The Exercises explicitly present an organized programme of spiritual activity, but they do not present or develop the theological basis of that activity. The reason for the truth of the activity is not apparent because it is not developed. Therefore, the carefully worked out structure of the Exercises is in danger of being presented as a framework with the intrinsic principle of its activity being neglected. The danger is that the Spiritual Exercises be seen as organized but not be understood as an organism. To point up this aspect of organism is the purpose of our essay.

We expressed this aspect of organism according to the teaching of St. Paul, to make explicit the Christological truths that give meaning to Christian life and consequently to the Spiritual Exercises.

The Pauline theme of man's incorporation in Christ was offered as the major dogmatic truth most relevant and essential to a more explicit supernatural orientation of the Spiritual Exercises. We showed through the successive stages of major Ignatian themes that Paul's doctrine concerning the Christian's life in Christ expresses the Christian principle not explicit in the Exercises but certainly most relevant to them.

Paul's doctrine, far from invalidating the Ignatian presentation, accents the wisdom of Ignatius' orientation toward service of Christ and imitation of Christ. For Ignatius, the Exercises were the result of his own supernatural encounter with and commitment to Christ. In this context he composed the Exercises as a vehicle to encourage other Christians to seek and find God's will in the entire disposition of their lives. The personal historical forces that shaped Ignatius' own life provide the imagery of the Spiritual Exercises, but the experience he intends is one that is most personal between each individual exercitant and Christ.

The Spiritual Exercises are essentially supernatural from the Foundation through to the Contemplatio ad Amorem, and a closer assimilation to the person of Christ is the ultimte aim and perfect disposition to be acquired by the exercitant. At the heart of the Exercises, the contemplations of the Kingdom and the Two Standards, Christ is explicitly presented as the focus of the spiritual life. However, Christ is presented specifically as model, leader, savior, and friend, Who invites and challenges the exercitant to serve the Father in labor and suffering. Christ's own life, His service of the Father and His suffering and death, are presented as the unique model of true Christian commitment and service. Therefore, the concentration all through the Exercises is on the expression of love through deeds, as a willingness to prove one's love by giving oneself in suffering and labor.

What is not explicit, however, and therefore what is lacking in the actual structure of the Spiritual Exercises is a presentation of man's intrinsic divinization through and in Christ. This explicitation we developed from St. Paul. For St. Paul, Christ is certainly model, leader, savior and friend; and the infinite expression of His love demands total dedication and commitment from a grue follower. But prior to and essential to any expression of love is the Pauline insistence on what has ontologically happened to the Christian. In this context the life, the choices and especially the death and resurrection of Christ are not only examples and proofs of Christ's love, but they are real causes of a supernatural transformation in the heart of a Christian by which he lives out of a new and divine source of life. This Pauline insistence on the source of divine life is the single greatest contribution that Pauline Christology can make to the explicit supernatural orientation of the Spiritual Exercises.

The primary emphasis of Ignatius in the Spiritual Exercises is the service of the Father through imitation of Christ. The Pauline doctrine of our divinization in Christ does not depreciate this emphasis but rather situates it in its true Christian dimension. The service and imitation of Christ, therefore, are seen as a practical expression of this principle of life. Hence, Christian life and Christian service are viewed as a gradually more perfect manifestation of this divine principle; for its influence is extended more deeply throughout the human personality as the Christian becomes more perfectly assimilated to Christ.

The Resurrection of Christ is the breaking through of the divine into the estranged natural order. To a race of man cut off from God and unable to reassert itself in His friendship, Christ comes to re-create and re-establish the Trinitarian life lost through the sin of Adam. The glory of Christ is a triumph and a reward; it is the total acceptance by the

Father of Christ's total gift of Himself through obedience. Paul, however, teaches that the Resurrection is far more than Christ's personal triumph and is more personal to man than a pledge or promise of his own eventual and assured triumph. In Christ man is resurrected now. The perfection of Trinitarian life that will be fully realized only in the beatific vision is begun in man now and is capable of greater and greater perfection as man is more willing to allow this principle of life to be expressed in himself.

Man is the center and crown of creation and his divinization in Christ is a fact that reverberates to the rest of creation, of which he is the summit. As he is more perfectly assimilated to the glorious Christ, the creation of which he is the steward is drawn more completely into a truly Christian dispensation. As man labors and struggles to be more perfectly at the disposal of this new principle of his own existence, all created reality is caught up and polarized toward a share in this same divine existence.

Therefore, the imitation of Christ, the service of Christ, should be seen as man's attempt to express the principle of life that animates and divinizes him. Love is proved by deeds, and it is the nature of love to share what one has and what one is. The service of a Christian is the attempt of man to give back to God in Christ what God has first given of Himself in Christ.

We have drawn on Pauline Christology to situate the Exercises in an explicitly supernatural context and to present man's divinization in Christ as the principle and source of man's service and imitation of Christ.

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